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A Fannaticks Mite

Cast into the

Kings Treasury:

BEING A

SERMON

Printed to the

KING,

Because not Preach'd before the

KING.

The Second EDITION, Corrected and Amended.

By *HENRY ADIS*, a Baptized Believer, undergoing the Name of a Free-Willer; and also most ignominiously by the tongue of Infamy, called a *Fannatick*, or *a mad man*.

Silver and Gold have I none, but such as I have give I Thee, Acts 3. 6.

First Read, then Judge; and Judge nothing before the time, because the Wise Man saith, That to *him that* **Judgeth** *a matter before he heareth it, it is folly and shame*, Prov. 18. 13.

LONDON, Printed by *S. Dover*, for the Author, 1660.

DElivered into the KINGS own Hands by the Author, the 26*th.* day of *Chiſleu*, in Scripture ſo called, *Zech.* 7. 1. which is the 9*th.* Month, and therefore vulgarly called *November*, 1660.

TO

CHARLES the II,

OF

England, Scotland, France and *Ireland*, KING.

May it pleaſe Thee, O King,

I Am come now to preſent Thee with that MITE, the Compoſing of which I have been very much preſſed to in ſpirit, ever ſince Thou waſt brought again into this Land of Thy Nativity, with that great Solemnity and Triumph; the noiſe of which hath rejoyced the hearts of forregn Princes, daunted the ſpirits of thy Domeſtick Enemies, made thy Friends merry, and the rude multitude mad, even to the ſadning the hearts of the truly vertuous (and as I judge) not becauſe thou art reſtored again, for the meerly Rational may plainly behold in it an high Act of Divine Providence: But the Moon-ſick madneſs of the multitude, yet unrepented of, together with the revived and dayly continued Acts of abomination in *Stage-playes*, *May-games*, and *Paſtimes*, with the many *bitter* and *moſt horrid Oaths* and *Execrations*, uttered almoſt in *every corner*, by *Nine-Pinn*, *Nine-Hole*, and *Pigeon-Hole-Players*, and to the poyſoning the youth of our Age, in that multitude of *dammy and debauched Bawdy-houſes*, even the *foul and deteſtible ſhame* of a *Chriſtian Kingdom*; is that they fear is gathering into a black thick Cloud over the Land, and in ſpecial over *rude, revelling, ranting London*; out of which it is to be feared (*unleſs Ninevehs Repentance intervene*) will be poured

poured out one or more of thoſe three heavy Judgments of God, *Plague*, *Sword*, or *Famine*.

Therefore, O King, I have brought *Thee* an *Antidote*, both for *Thee and Thine*, the which haply may *prove bitter to the taſte, and will hardly go down*; yet let me aſſure thee upon the word of an honeſt man, there is nothing hurtful in it, there is not ſo much as an *unwholſome Bud*, nor a *ſtinking Weed*, but all *precious Flowers* and *wholſom Herbs*, newly gathered out of the *Garden of God* by a *faithful Hand*, and tempered together by a *ſincere heart*; and is a *Potion* of that *rare Vertue*, that if it be *willingly taken* and *well digeſted*, it will *take down* the *Tinpany* of *Pride*, and *utterly dry up* the *Dropſicall humours* of all *Abomnations*; *it will perfectly recover* out of the *Conſumption of Vertues*, and *fortifie* the *heart* againſt *all vice whatſoever*; it will *ſtrengthen* the *ſtomack*, both to *receive* and *retain wholſom* and *ſound Doctrine*, and *perfectly purge out* the *Iniquity of all your Holy Things*; it will *purge the Brain* from all *fanſical, formal frenzy*, and cauſe it only *to ſtudy* the *Great Things of Gods Laws*; it will *perfectly purge out Melancholy*, and *generate Joy unſpeakable*, and *full of glory*; it will *dry up* the *overflowing Iſſues* of *Sin*, and *nouriſh* up *a Soul unto Eternal Life*; it will *Operate* upon the *inward Man ſo, as* that there will be a *ſudden change in the outward*; it will make the *proud perſon, Humble*; the *Lofty, Lowly*; *the Careleſs Careful*; the *Rich in this World, Rich in Good Works*; *the Spotted* and *painted face, truly penitent*: To be ſhort, it will operate upon the *Luxurious, Laſcivious* and *Licentious*; and indeed upon all, *ſo* as that it will take *down* the *Inordinate heat* of *Luſt*, and make ſuch a ſweet *Compoſure*, as that it will ſet *Love, Joy, Fear, Zeal, Pitty*, and *Piety* upon their *right Objects*; it will *perfectly purge out all Envy* and *Malice, Bloodthirſtineſs, Hatred, with all uncharitableneſs*, and *Create in* the room thereof, *Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs*, with *Meekneſs* and *Temperance*; it will *operate* upon all *Complexions* and *Sexes*, and upon *all Ranks* and *Subordina-*

dinations of *men of all ages*; and as I ſaid before, *if willingly Received* and *well Digeſted*, it will make the PRINCE *Pittiful*, *Juſt* and *Pious*, and the SUBJECT *Loving*, *Faithful* & *Loyal*; it will make *Great perſons Noble*, with that *true Berean Nobility*, and *joyn Goodneſs* to their *Greatneſs*, (*a Rarity indeed*) *it* will make the *middle* ſort of men *Moderate*, and cauſe them to uſe the World as if they uſed it not; yea, it will make the *very Beggers* of the *Blood Royal of Heaven*, and *Children of God*, yea *Kings* and *Prieſts* to *God*, and to *Chriſt*; *it will* make the *Sluggiſh* and *Slothful*, *watchfully Vigilant*, and the *Vitious*, *truly Vertuous*; it will make the *Child Dutiful*, and the *Parents Indulgent*, the *Servant Painful*, and the *Maſter Pittiful*; it will keep the *Virgin Chaſte*, and *breed Loyalty* in the *Married*; it will make *Youth Sage* and *Grave*, and *gray Hairs truly Honourable*; it will make the *Bond-man Free*, and the *Free-man* a *Fellow Citizen with the Saints*, and of the *Houſehold of God*; it will make the *Poor man*, *truly Rich*, and the *Rich* by *Poverty* of *Spirit bleſſedly Poor*; it will *Corroborate the Cow-hearted*, and *cauſe the Coward earneſtly to contend for the Faith*: In fine, it will *ſo purge out the old Leaven*, as that it will *make a man become a new Lump*; it will make a *meer Natural man*, *truly Gratious*, and cauſe him to *put off that old man with all his deeds*, and put on *that new Man*, *which after God is created in Righteouſneſs*, and *true Hulyneſs*: And *thus* when old things are paſſed away, ye may *evidently behold all things to become new*; for though a *ſpiritual man* be produced, yet he is *not like a Spirit*, So *as to be inviſible*, but *apparently* you may behold his *Dialect changed*, and his *Aſpect altered*; for that *tongue* that in the old man was *an unruly member*, and *full* of *deadly Poyſon*, *Oaths*, *Execrations*, *and debauched Abominations*; is in the *new Man*, an *Inſtrument to ſet forth the Praiſe of God*, and to *tell what God hath done for his Soul*, to *talk* of the *Majeſty of Chriſts Kingdom*, and to *declare his Power*.

The *Eye* that was never better ſatisfied then *when it was beholding vanity*, is now *looking within the vail*, *where* the *Fore-*

runner

runner is entred, it is now *beholding the goodneſs of the Lord*, and *enquiring in his Temple*, and *diligently ſeeking after that one thing neceſſary, that once Mary choſe*.

The *feet* which before were *ſwiftly running to ſhed blood*, are now *in Zions Pathes*, *readily running* the *way of Gods Commandements*.

The *hands* which before were *other wayes employed*, are now *handling of the Word of Life*, *which their Eyes have ſeen*, and *their ears have heard*, *the which their Tongues alſo are now ready to declare*; *that ſo others may partake* of *that Fellowſhip*, which they have with the *Father*, and *his Son Jeſus Chriſt*.

To conclude, It is an *Antidote* of ſuch a *tranſcendent vertue*, that being *rightly applyed*, *according to the enſueing Direction*, it will *tranſlate* a *Creature out of the kingdom of darkeneſs*, *into the kingdom of Gods dear Son*; and alſo *cauſe* him *there* with *Enoch* and *Noah*, to *walk with God*.

O King, *Silver and Gold have I none*, *but ſuch as I have give I thee*; I *give* it thee *freely*, *diſpoſe* of it *at thy pleaſure*, *for freely through mercy I received it*, it coſt me *nothing that was worth the keeping*, *I parted not* with ſo much as one *Mite for it*, *but that* which for ſome time was my *daily inſupportable burthen*, which at length *grew ſo ponderous*, that *it weighed me down*, even to the *very brink of Hell*, the *Horrour whereof*, *Darius-like*, cauſed me to *forſake my meat*, and alſo my *ſleep to paſs from me*, it being a *Mountainous confuſed Lump* of *Iniquities*, *Tranſgreſſions and Sins*, the *fruits of my labours* from my *Cradle ſome forty years* in the *Devils ſlavery*, *in which* I was *led captive by him at his will*; *the parting with which* was my *great gaine*, not only by *lightning my burthen*, but by an *enlightning the eyes of my underſtanding*, to the *beholding* and *laying hold on him who is inviſible*. And *thus* O King, *through Grace* I became a *Fannatick*, or *a mad man*, as ſome call me.

And now let me *beg thee*, *O King*; Firſt, *Neither to ſlight the Gift for the meanneſs of the Giver*, nor the *Potion*, *becauſe not compounded by the direction of a Colledge of Phiſitians*, that have

have read *many Authors*; but the rather *eſteem it*, becauſe it is an *experienced Receipt*, and becauſe as the *Phyſitians* uſe ſay, *Probatum eſt*, is *engraven upon it*.

And ſecondly, let me beg thee, *O King*, to *make uſe of it thy ſelf*; for, *ſure I am, thou haſt need* of ſuch an *Antidote*: the which if thou doſt, I am confident I need not then beg a *third Boon* of thee, to *recommend* it to thy *great Family*, viz. *to thoſe* that are *under thy charge*; for that is one part of the *excellent vertue* that *Souls* are *made partakers of*, *that well digeſt it*, viz. that *when* they are *Converted*, they will be *provoked then*, to *ſtrengthen their Brethren*.

And now, *O King*, I ſhall at *preſent* ceaſe to ask more at thy Throne, but ſhall apply my ſelf to the *Throne of Grace*, and there *beg the Lord*, to give thee *as much true joy in Reading*, as he *in mercy gave me in writing it*, and that as he hath begun *this good Work*, *to put this Antidote into thy hand*, ſo he would *perfect the ſame*, that he would *ſweeten it to thy taſte*, and *help thy diſgeſtion*: and ſeeing he hath declared himſelf to be ſuch an one that *waiteth upon Souls*, *that he might be gracious unto them*, that he would *wait upon thee with the ſweet incomings of his own Spirit*; and in *ſpecial*, *whilſt thou art taking this Potion*, that he would *viſit thee with his loving kindneſs*, So, as that it may *effectually operate upon thee*, *to the bringing forth the fruits thereof in thy Life and Converſation*, *to the Honour* and *Glory of him*, who hath already done ſuch *great Things for thee*; into whoſe *Care*, *Direction* and *Protection*, he ſhall now commend thee, who is, and by *his Aſſiſtance* ſhall *ever be*,

Thy *Loyal* Subject to *Pray*, but *neither to Swear*, *nor Fight for thee*, yet *Faithfully to Obey thee in all things*, that *God requires in his Scriptures of Truth*; who *never did fight againſt any of* thy *Predeceſſors*, *nor never ſhall reſolve to fight againſt Thee*, *nor any of Thy Succeſſors*,

HENRY ADIS.

An After-Writing
TO THE
KING.

MArvel not, O King, at my ſingle-hearted Concluſion, in that I ſaid, I ſhall neither *Swear* nor *Fight for Thee*, neither conclude me *peremptorily Peeviſh*, nor *factiouſly Rebellious, becauſe I am ſo plain*: But by the way know, That in *Concluſion*, Thou wilt find him to be Thy *trueſt Friend, that dealeth plaineſt with Thee*, for *one Dram of down right honeſty*, is of more *true worth*, than a *whole Pound of fawning flattery*; for mine own part, although I am by Trade an *Upholdſter*, yet know, O King, I come not to *ſow Pillows under thy Elbows*, I fear thou haſt *Artificial Work-men at that work already, and too many too, for thy future good*; but what I have received of the Lord, in the ſingleneſs of my heart, and in plaineſs of ſpeech, I declare unto Thee, Take it as Thou *wilt*, and do *with me for it as Thou pleaſeſt*, the *meaning* of it *I yet underſtand* not, but ſure I am, I have *more than a common impulſe to the Work*, however it will fare with me I matter not, I *both Hope* and *Pray* it may *prove* of good *uſe to Thee*: Therefore I ſhall beg Thee in Gods fear, to *conſider ſeriouſly* what Thou *doſt*, when Thou ſhalt *force men to Swear*; for he that will *Fight* for Thee, and he that will *Swear* for Thee, *being thereto conſtrained*, will be as ready, *if it ſtand with his own intereſt*, both to *Swear* and *Fight againſt Thee*; for men generally make *little Conſcience of keeping conſtrained Vowes*.

O King, Thou haſt been Tutored by *Experience*, the *beſt Maſter*; and I need not tell Thee, that *Conſtraint* and *Reſtraint* are two *Exſtreams*, and therefore *dangerous to deal withal*.

Voluntarily ſome there are, but others *being thereto forced*, have *already* to *their hearts trouble Sworn againſt Thee*: And now, if thou ſhalt again *compel them to Swear for thee*, what is it leſs than to *raviſh their Conſciences*, and to *force them moſt abominably to forſwear themſelves? A ready way to pull down Gods Judgements upon the Nation*; for

ſo

ſo ſaith the Prophet, *Jer.* 23. 10. *For becauſe of Swearing the Land mourneth:* So alſo ſaith another Prophet, *Hoſ.* 10. 4. *They have ſpoken Words, Swearing falſly, in making a Covenant: Thus* Judgement ſpringeth up as Hemlock in the furrows of the Field.

And leſt I be found guilty of ſuch a *heinous ſin*, I ſhall *reſolve* to *truſt* a man upon his *bare word*, rather than *force* him to *Swear*; for he that *for his own Benefit* will not regard *the keeping* his word paſſed *before God to Man*, will for his own *advantage* be as *careleſs* both *of God* and *Man*, in *ſlighting* his *unwilling Vow*.

Therefore *in this*, *O King*, be perſwaded to *leave men to their Liberties*; and know, that *Englands Subjects* will be *ſooner won* by their *Kings Kindneſs*, than *brought under by his cruelty:* It is the *Love of Chriſt that conſtrains his*; So let thy *Lenity allure thine*.

And be entreated to ſhake off all *ſlaviſh carnal fear*, and caſt thy *care* and *burthen upon him*, who *hath hitherto taken ſuch care for thee, Render thou but to him according to his Benefits beſtowed upon thee*, and confident I am, that the Keeper of *Iſrael*, who *neither ſlumbreth nor ſleepeth*, will *watch thy Subjects hearts, So*, as that they *ſhall be kept cloſe to thee*; *for when a mans wayes pleaſe the Lord, he will make his Enemies to at Peace with him.* Prov. 16. 7.

And think not to make thy *ſelf ſtrong*, by *forcing* thy Subjects to *forſwear themſeves*, in *ſwearing for thee*, leſt he that *Swore by himſelf*, when he could *Swear by no Greater*, *ſtretch out his Sin-revenging hand againſt thee*; but *rather* ſay to thy *Subjects*, as *the Lord Chriſt ſaith to his*, Mat. 5. 34. *Swear not at all: And I being one of his Subjects*, this is *one Reaſon*, *O King*, why I told thee in plainneſs of ſpeech, that I cannot *Swear for thee*; and becauſe he farther *requireth me*, that I ſhould *love my Enemies*, and *do good to them that hate me*, and *pray for them that daſpitefully uſe me*, Mat. 5. 44. This is *another Reaſon*, *O King*, why I *cannot Fight for thee:* And I being a *Branch* in that *Vine*, of which the *Root and Off-ſpring of David* is the *Root*, and from *whom onely I dayly* through mercy receive *ſap*, *vigour and freſh ſupplies of Grace*, for the *ſtrengthening* and *ſupporting* of my *inward man*, *dare not* have ſo much as a *thought* to *Swear* thee to be *Supream of that Body* of *which Chriſt is the Head*; and becauſe the Lord by his Prophet, *Jer.* 18. 9. ſaith thus, *At what inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom*, to *Build and to Plant it*; if it do *evil* in my ſight, ſo that it *obey not my voice*, *then will I repent of the good wherewith I ſaid I would Benefit it:* This is alſo another *Reaſon*, *O King*, why I cannot *Swear* nor *Fight for thee*; *for if thy Actings* ſhall not *anſwer Gods End (if his Word be true)* thou muſt then expect a *removal*, and a *pul-*

ling down; and if I *ſhall Swear*, or *Fight*, *to ſupport thee*, when by thy *Actings* thou ſhalt *cauſe God to pull thee down*; What is it leſs than for me to be found *fighting againſt God*? And beſides, *A Servant of the Lord muſt not ſtrive, but be gentle to all*, 2 Tim. 2. 24.

And by the way know, That *theſe Reſolves* were not *intended to thy ſelf only*, but *alſo to thoſe* that were *in Power after* thy *Father*, and *before thee*, were theſe things manifeſted; as by my Declaration in the End of this Book, is evident.

Therefore, O King, if thou ſhalt ſeem to *Counter-mand* my *Loyalty* to *him*, who *bought* me at ſo *dear a price*, as the *ſhedding of his own pretions Blood*, Acts 20. 28. I ſhall deſire *thee to Judge between me* and *my God*, aud ſhall ask thee in the words of *Peter* and *John*, Acts 4. 19. *Whether it be right in the ſight of God, to hearken unto thee, more than unto my God? I ſhall deſire thy ſelf to be Judge.*

And thus, *O King*, having (I hope) given thee a *Rational account*, of my *down*-right *and ſingle-hearted Concluſion of my Epiſtle to thee Dedicated*; I ſhall now tell thee *in the faithfulneſs of my Soul*, that by the *Law of the ſame Law-giver*, I am bound not onely to *pray for thee*, 1 Tim. 2. 2. but alſo to *obey thee in all Civil things, that are agreeable to the Mind of God, revealed in his Scriptures of Truth*; and alſo to render *Tribute*, *Cuſtome*, *Fear* and *Honour*, both to thee, as God hath ſet thee over us, *and to all others ſent by thee*, Rom. 13. 7. 1 Pet. 2, 13. *Whoſe Obedience upon the word of a Chriſtian*, without Swearing or *Fighting*, either *for* or *againſt thee* (God aſſiſting) he ſhall *faithfully continue*; who reſolveth (unleſs *for his innocent Judgement*, *thou either Deprive him of Life*, or *Baniſh him this Land of his Nativity*) *to remain till Death*,

Thy Loyal Subject,

HENRY ADIS.

A Word

A WORD to the READER.

READER,

THE Common Proverb goes, *That every Little makes a Mickle;* and the Kings TREASURIES being empty, whilſt the *Parliament* and *City* are throwing in their Rich Gifts, I (with the Poor Widow in the Goſpel, have caſt in my MITE, let the King take it how he pleaſeth, ſure I am, he *will take it amiſs*, if he *take it not well*; for God is my Witneſs, I intended it for good, and ſo it will *Prove*, if rightly *improved*; and is of that worth, that it may be ſaid of *it*, as our Saviour ſaid of the Widows Mite, *It will Prove worth all*; not for the *Quantity*, but for the *Quality* of it; not for the *Beauty*, but for the *Bleſſedneſs*; not for the *Eloquence*, but for the *Excellency* of it; theirs being *Material*, but this *Supernatural*; theirs *Periſhing*, but this *Permanent*; theirs onely to *Feed, Cloath* and *Pamper* the Body, but this to *Nouriſh, Strengthen*, and to *Support the Soul.*

Reader, I was neither bred *a Scholar* nor a *Courtier*; therefore thou muſt expect in it neither *Complement* nor *Curioſity*; neither was I ever out of this Land of my Nativity; therefore look not for any *forreign Rarities*, but ſuch only as are to be *found in the Garden of God.*

It is a Home-ſpun Piece, wherein there is little *Eloquence*, and leſs *Flattery*, but *ſtore* of *down right honeſty*, with *abundance* of *Fidelity*; a *Ponderous weight*, of the *trueſt Love*, wrapt up in an *homely Garment* of the *beſt Loyalty.*

To be ſhort, it is that which I know, muſt undergo many *Cenſures* (if *not my ſelf ſeverely Sentenced for it*) both by the *Critical Church-man*, and the *Carnal Church-member*, the *Flattering Courtier*, and the *Flouting Citizen*, the *Learned Lawyer*, and the *Illiterate Ruſtick*; but let them ſay what they will, and do with *It* and *Me* what they pleaſe, I much matter it not; for

for in my Compoſing of it, I had a *good Conſcience*; which, ſure I am, *in the midſt of the worſt of Miſeries*, will be to me a *Continual Feaſt*: for I look upon it, to be a part of my *Generation work*, *to ſpeak a word in ſeaſon*, to the *Cheriſhing of Vertue*, and the *bearing my Teſtimony againſt Vice*, as far as the Lord hath enabled me to the *beating it down*; and ſo, to be guilty of the blood of none, but to have a Conſcience alwayes void of offence, both towards God, and towards Man, and to have no fellowſhip with the unfruitful works of darkneſs, but to Reprove them.

Reader, In fine, it is a part of my *Talent*, the which *I dare not hide* in a *Napkin*: and ſeeing it cannot be permitted to be employed where *it ought*, *at mine own peril I dare not but Miniſter it where I may*: Therefore *take* and *read* it, after which, if thou *find Benefit by it*, *bleſs God for it*, and *crave his aſſiſtance*, that thou mayeſt make a *right uſe of it*; *for it is his*, and *mine no otherwiſe*, *than from him*, through Mercy *I have received it*.

Neither do I *ſo highly praiſe* it, for any thing that I have *infuſed into it*; but for what through mercy I have been *made partaker of by it*; *by Divine aſſiſtance*. I have Compoſed it, and the Shearcher of all hearts knows, it is neither *Pay*, nor *Praiſe* I aim at, *for my reward is with him*: But if the *Glory of God*, the Well-*being of his People*, the *Good of the King*, or the *Benefit but of one Soul be thereby produced*, he hath his *End*; who deſireth according to the *Ability received*, to remain,

Thy Faithful Friend in the

Truths of Jeſus,

HENRY ADIS.

AN

An After-Word to the READER.

READER,

I Knowing the *temper* of the *ſpirits* of the generality of the Sons and Daughters of men of this Nation, *in this juncture of time*, cannot but *expect* that thou ſhouldſt be *ſomething unſatisfied* with my **plainneſs of ſpeech**; and my Terms of **Thy, Thee, Thou**, and **O King**, in my *Diſcourſe to the King*; and alſo, in that I *afford him not* thoſe **Titles** that ſome men are *pleaſed to put upon him*, and *therein* I am perſwaded thou wilt be ready to *judge me*, as one that am either **peremptorily ſlighting**, or **peeviſhly undervaluing** the *King*, becauſe I do not **ſay** and **do, to** and **for** him, as thou haply *canſt* and *doſt*.

Or at the beſt, for the plainneſs of my ſpeech, thou wilt conclude me to be one of thoſe New-lighted men of our age; commonly diſtinguiſhed by the name of *Quakers*, becauſe that in their Speakings and Writings, they generally uſe the ſame Terms; and to ſay Truth, if they did not ſpeak the Language, and wear the Cloathing of the Sheep of Chriſt, they could not (Wolf-like) ſo eaſily deceive as generally they do.

Therefore Reader, I do hereby aſſure thee, that I am not of that *Synagogue*; for through mercy I can groundedly, and upon a good account let thee know, that I walk by the direction of a more *ſurer word of Propheſie*, to which I ſhall endeavour by the aſſiſtance of the Eternal Spirit, to take good heed to; and from which I ſhall warrant the ſoundneſs and manner of my Speech (though it be in ſuch plainneſs and without flattery) to be of God.

And becauſe *theſe Notioniſts* have ſome of *Canaans Language* in their *mouths*; I ſhall *therefore* no more *forbear* the uſing of it, than the *Apoſtle Peter* did the **Confeſſing** of **Chriſt** to be the **Son of the living God**, Mat. 16. 16. *Becauſe* the Devil in ſo many words acknowledged the ſame, *Mat.* 8. 29. *Mark* 5. 7. *Luke* 8. 28.

Neither ſhall I reſolve to *alter my* **habit**, becauſe theſe men *being deceived*, run up and down *in the* **sheeps cloathing**, *deceiving*; but ſhall patiently wait upon God for a Manifeſtation of *them* and *all others*, to be of the **Synagogue of Satan**, who ſay, they are **Jewes**, and **are not, but do lie.**

In the mean while Reader, in Chriſtian love I ſhall further endeavour thy *ſatisfaction*, and in the ſingleneſs of my Soul, I ſhall let thee know, that I **both do** and **ſhall honour the King**, with that **honour** and **reſpect** that the **Lord requireth I ſhould**; as in this *Diſcourſe*,

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compared with my *Declaration* in the end of this Book folded, is *evident*; although as thou haply mayest Judge in my *so speaking*, I **rudely behave my self.**

Therefore for thy farther *satisfaction*, know, That as I am a *Servant* to the *Most High God*, and a *Member* of a *Church of Christ*; So I look upon it to be my *Duty*, to *Regulate* my *Conversation* as *becometh* the *Gospel* of *Christ*, and to *walk* in the *footsteps* of the *Flock* of *God gone before*; who, though according to the *Requirement* of *God*, they were *obedient* to **Kings, Rulers** and **Governours**, yet they gave them *no other* **Language** than in *this my* **Discourse** *I give to* **King** *CHARLES*; witness that Discourse the Prophet *Daniel* had with that *Head of Gold*, that *King of Kings*, *Nebuchadnezzar* King of *Babylon*, Daniel 2.29. who said, *As for* **thee**, **O King, thy** *thoughts came into* **thy** *head*; *and* **thou, O King**, *sawest*, &c. And in ver. 31. *And* **thou, O King**, *art King of Kings*. Ver. 37. *And* **thou** *art this Head of Gold*. Verse 38. And in Dan. 4. 22. *It is* **thou**, *O King*, *that art grown and become strong, and* **thy** *greatness is grown and reacheth unto Heaven, and* **thy** *Dominion unto the ends of the Earth*; *yet they shall drive* **thee** *from men, and* **thy** *dwelling shall be with the Beasts of the Field; and they shall make* **thee** *to eat grass as Oxen; and they shall wet* **thee** *with the dew of Heaven; and seven times shall pass over* **thee**, *till* **thou** *know that the Most High Ruleth in the Kingdom of men*, and giveth *it to whom he will*, V. 25. *Wherefore*, **O King**, *let my Counsel be acceptable to* **thee**, *and break off* **thy** *sins* by Righteousness, and **thine** *iniquity* by *shewing Mercy to the Poor, if it may be a lengthning out if* **thy** *Tranquility*.

But lest any man should say, that *Nebuchadnezzar* was a *Heathen*; and therefore the *Prophet* gave him neither *the Titles*, nor that *due Respect* that otherwise he would have done.

In Answer whereunto, I shall lay before thee the Prophet *David*, a King **in Israel**, and *a man after Gods own heart*; who, if it had been his *due by Gods Appointment*, could as well have become the **Title** of **Sacred**, and **Most Sacred Majesty**, as any *He* that I ever read or heard of, either before or after him, to this very day; yet we read, that when the *Prophet* came to him in the case of *Uriah* the *Hittite*, he said not, **May it please your Sacred Majesty**; but *Nathan said unto David*, 2 Sam. 12.7. **Thou** *art the Man*. And v. 9. **Thou** *hast killed Uriah the Hittite with the Sword, and taken his Wife to be* **thy** *Wife*; *now therefore the Sword shall not depart from* **thy** *House*.

Neither did the Woman of *Tekoah*, in *Absoloms* case, come with a, **May it please your most Sacred Majesty**, for we may plainly understand what her Dialect was to King *David*, 2 Sam. 14.5. Even, *Help*,

O King.

O King. Then said she, v. 11. *I pray* thee, *let the King Remember the Lord* thy God, *that* thou *wouldest not suffer the Revenger of blood to destroy. Many more* Examples of this kind might be sufficiently multiplyed, if needful.

But to come nearer, even to the dispensation we are now under; *Peter* said unto the *Lord Christ*, to *Emanuel*, even to *God with us*, Mat. 16. 16. Thou *art Christ the Son of the living God.* And the *Apostle Paul* being a Prisoner, and coming to make his defence, *Acts* 26. 2, 3. he said, *I think my self happy*, King *Agrippa*, *because I shall Answer for my self before* thee, *this day*; for I know thee *to be expert in all Customes and Questions among the Jews*; *wherefore I beseech* thee (not your most Sacred Majesty) *but I beseech* thee *to hear me patiently.* And in v. 13. & 14. *At mid-day*, O King, *I saw a light from Heaven*, —— *And a voyce speaking unto me*; *Whereupon*, O King Agrippa, I was not disobedient to the heavenly voice, V. 19. And in v. 27. King Agrippa, *Believest* thou *the Prophets? I know* thou *Beleevest.* And *Paul* said, v. 29. *I would to God that not onely* thou, *but all that hear me this day, were both almost and altogether such an one as I am, except these Bonds.*

Even so shall I say to thee, *O Reader*, I would to God that as to my Judgement, thou wert even such an one as my self, that so thou *mightest give to Cæsar*, onely *the things that are Cæsars, and to God the things that are Gods.*

And, *Reader*, consider with thy self, that if the Lord Christ *reproved* him that said to him, good Master; saying, *Why callest thou me* good? *There is* none good but One, even God, Luke 18. 19. Even so do *I say* to *my self*; Why should I dare to call the *greatest* of *Men*, most Sacred? When it is an Attribute that *properly* and peculiarly belongs to God himself, and was never given to Man by God; and *to me*, it *seems* to be one of those names of Blasphemy upon the seven Heads *of the* Beast, Rev. 13. 2. and no *better* than a flattering Title.

The *which* with *another* of the Kings Titles, had I but the *priviledge* of his *Ear* but one *little pittance of time*, I question not, but by *Divine assistance*, I should so *discover* the *unlawfulness thereof*, as that he *would himself refuse to own them.*

And for me to flatter him, or any man else, I dare not *for these Reasons*:

First, *Lest thereby I bring my self and mine, under the Sin-revenging-hand of God.* And,

Secondly, *Lest I thereby ensnare others.*

First, Least I *endanger my self and mine*; Because, if *Jobs* words

be true, who ſaith, That *he knoweth not to give* flattering Titles; if I *ſo* do, *my Maker* (ſaith he) *would* ſoon take me away, Job 32.21, 22. And ſhould I *be found ſo doing*, God would no more *excuſe me, than him*; for ſaith the *Prophet David*, Pſa. 12.3. *The Lord will* cut off all flattering lips, *and the* tongue *that* ſpeaketh proud things; and alſo ſaith that *upright man Job*, *He that* ſpeaketh flattery *to his Friend, even the* eyes *of his* Children *ſhall* fail, Job 19.5. So that as I *tender the good of my ſelf and mine*, I dare not do it.

And ſecondly, I dare not do it, leſt *I endanger others*; *for a man that* flattereth *his Neighbour*, *ſpreadeth a* Net *for his* feet, ſaith the wiſeſt of men, *Prov.* 29.5. for ſaith he, *A* flattering mouth *worketh ruine*, Prov. 26.28.

And this is that which was the deſtruction of *King Herod*, Act. 12. 21. for ſaith the Text, *On a ſet day, Herod arrayed in Royal apparel, ſate upon his Throne and made an Oration unto his Subjects*; who upon the hearing thereof, began to flatter him; for ſaith the Text, *The People gave a ſhout, ſaying*, It is the voyce of a God, and not of a Man; *and immediatly the Angel of the Lord* ſmote him, becauſe he gave not God the Glory; *and he was eaten of Worms, and gave up the Ghoſt*: had not his ſubjects given him that flattering Applauſe, *he had* not robbed God of his Glory, and ſo the Angel had not ſmitten him.

So that *in this* I queſtion not, but I ſhall *evidence my love* to the *King more*, than they that *ſo* flatter him.

Therefore this ſhall be my Reſolution (the Lord aſſiſting me) to continue treading in the *footſteps* of the *Flock of God gone before*, and ſhall conclude with my ſelf, and ſay with that Queen, *Heſter* 4.16. And if *therein I periſh, I periſh*; for I had *rather ſuffer by man in obedience to my God, than by the Sin-revenging hand of God, to be cut off in his diſpleaſure.*

And thus, *Reader*, having given thee an account of my *manner of Speech to the King*, which is *none other than what he Popple of God in former Ages uſed, both under* the Law, and *under this Goſpel Diſpenſation*: I ſhall take my leave, and deſiring the Lord to *ſet it home upon thy heart*, and that it may be *ſatisfactory to thee*, that ſo thou *mayeſt not have a prejudice in thy ſpirit againſt him*, who *deſireth to do nothing*, either in *word* or *Action*, but what may tend to the *Glory of God*, the good of his *own Soul*, and the *enlightning* of thoſe with whom he doth Converſe; who ſhall be ready in Chriſtian love, to give thee a Verbal ſatisfaction, to any thing that in this Diſcourſe may be thy diſſatisfaction,

And to remain thy Friend therein, to ſerve thee,

HENRY ADIS.

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Caſt into the

KINGS TREASURY.

2 Chron. 32. 25.

But Hezekiah *rendred not again according to the benefits beſtowed upon him; but his heart was lifted up: Therefore there was wrath upon him, and upon* Judah *and* Jeruſalem.

THESE Words themſelves have a Dependancy upon the Story going before, and are no other but a *Declaration*, or *Manifeſtation* of the Kings *unthankfulneſs to God*, for his *Mercies beſtowed*, and of the *ſad Conſequences thereof*.

But Hezekiah *rendred not again according to the Benefits beſtowed upon him; but his heart was lifted up: Therefore there was wrath upon him, and upon* Judah *and* Jeruſalem.

Had this Diſcourſe been ſpoken as it is now written to thee, O King, many *diſtinctions* might have been made, and *ſeveral* and *remarkable Obſervations hinted at*, which might have been *very uſeful (if diligently minded, and as effectually put into practiſe)* ſome of which for brevity ſake I ſhall here omit, and ſhall firſt run over the Story that *occaſioned the Spirit of God to lay down theſe* words, and therein briefly hint at ſome things I ſhall judge *uſeful*; and then *in the ſtrength of the ſame Spirit*, come to the handling of the words themſelves.

Good *Hezekiah* after the death of his Father King *Ahaz*, began his Reign, as we may read, 2 *Chron.*28.27. who had ſet his Son ſo *faint a Copy*, that in truth he could not write after it *without blotting*; And therefore *he leaves the ſteps of his Father*, and walks in the *paths* of *David*, *and ſome others of his Fore-fathers.*

For *Ahaz* (his Father) *Reigned ſixteen years in Jeruſalem, but he did* not *that which was* Right *in the ſight of the Lord, like David his Father*, Chap. 28. 1. for he *walked in the wayes of the Kings of Iſrael* (which were the wayes of *Jeroboam* the Son of *Nebat, who made Iſrael to ſin*) *And alſo*, or over and above their abominations, *he made molten Images to Balaam*, v.2. *And burned Incenſe in the valley of the ſon of* Hinnom, *and burned his Children in the fire, after the manner of the Heathen*, v. 3. *He Sacrificed alſo, and burned Incenſe in the high Places, and under every green Tree*, v. 4. For which miſ-actings of his, *God delivered him into the hands of the Kings of* Syriah, *and into the hands of the Kings of* Iſrael, *who ſmote him with great ſlaughter*, v.5. Whence we may note, That when Kings, Rulers or Governours, *Act contrary to the mind of God*, God raiſeth up Adverſaries againſt them, as once he did againſt *Solomon*, 1 Kings 11.14. And as *Ahaz continues his miſ-actings*, ſo God *encreaſeth his Adverſaries*; for the *Edomites alſo came and ſmote* Judah, *and carried away Captives*, v.17. Yet for all this, *Ahaz returned not to him that ſmote him*; Therefore *the* Philiſtines *alſo had invaded the Cities of the Low-Countreyes, and had taken ſeveral Towns and Villages, and came and dwelt in his Land*, verſ. 18. Whereupon *Ahaz* ſends out for help to ſuppreſs his Enemies, but all in vain, ſo long as he *continues an Enemy to God by wicked works. For at that time* Ahaz *ſent to the Kings of* Aſſyria *to help him*, v.16. *To whom* Ahaz *gave gifts out of the Lords Houſe, and out of the Princes Houſes*; *but they helped him not*, v.21. *but diſtreſſed him*, v.20. Whence we may further note, That whilſt men *continue wicked*, their *Bleſſings become Curſes*, and their hoped for *helps*, hindrances.

And *thus* whilſt *Ahaz* is under the ſin-revenging hand of God, the ſaying of the Prophet *Iſaiah* is in him made good, *Iſaiah* 1.5. *Why ſhould ye be ſmitten any more? ye will revolt yet more and more.* For *with our firſt Parents in the Garden*, Gen.3.8. *Ahaz runs further from his God, and* returneth not *to him that* ſmote him. And with the *fierce dog earneſtly ſnaps at the ſtone that is thrown at him, little conſidering* the *hand that threw it.* And thus whilſt men are *quarrelling at ſecond cauſes*, they looſe both the *Benefit* and the *Bleſſing* of *Gods chaſtiſing hand*; And therefore cannot with *David* (that man after Gods own heart) ſay, as once he did, *Pſal.* 119. 67, 71. It was good *for him*

that

that he was **afflicted**, *for before he* was *afflicted he* **went aſtray**; *but now* (ſaith he) **I have kept thy word.** *Thus* whilſt *David* is making a *Right improvement of Gods chaſtiſing hand upon him*, he is made *ſenſible of Gods faithfulneſs towards him*; which cauſeth him thankfully to acknowledge the ſame; and to ſay, v. 57. *I know, O Lord, that thy Judgements are right, and that thou in faithfulneſs haſt afflicted me:* He now ſees the dealings of God herein towards him to be ſuch, as that he makes that *Sanctified uſe of it*, as once *Moſes* the ſervant of the Lord *required of Iſrael*, Deut. 8. 5. *Thou ſhalt alſo conſider in thine heart, that as a Father chaſteneth his Son, ſo the Lord thy God chaſteneth thee.* And ſo ſaith our Apoſtle, *Heb.* 12. 5, &c. —— *My ſon deſpiſe not thou the chaſtening of the Lord* —— *For whom the Lord loveth he chaſteneth, and ſcourgeth every Son whom he receiveth.*

Men lie under the *Chaſtiſing hand of God*, *as Wax and Clay* in the *heat of the Sun*, whoſe *heat* ſo *Mollifieth* the *Wax*, as that it becomes *plyable* and *fit* for the *Impreſſion* of the *Seal*; Whilſt the *Clay* (though before ſoft) yet is thereby *hardened*, made *ſtiff*, and ſo *brittle*, that it will *rather break*, than in the *leaſt conform* to the *Seal*.

And thus, it fares with King *Ahaz*, he grows *worſe* and *worſe*; *for in the time of this diſtreſs, did he* **Treſpaſs yet more and more**, ſaith the Text, 2 *Cor.* 28. *verſ.* 22. *For he Sacrificed to the Gods of Damaskus, which ſmote him; and he ſaid, Becauſe the Gods of the Kings of Syriah helped them,* **Therefore** *will I* **Sacrifice** *to them, that they may help me, verſ.* 23. *Thus whilſt men forſake the true God, they truſt on them which by nature are no Gods: And ſo* become as *ſenſeleſs*, and as *ſottiſh as they. For they that make them, are like unto them; And ſo are all they that put their truſt in them*, *Pſal.* 115. 8.

And as if theſe **miſ-actings** of his were not enough to make *him*, and his *People ſufficiently Miſerable*; he *Crowns*, as it were all his former Evils, with this *tripple Crown* of *Abominations*; Firſt, *he cut in pieces the veſſels of the Lords Houſe.* Secondly, *he ſhut up the Doors of the Lords Houſe.* And Thirdly, *he ſets up a falſe worſhip in every Corner of Jeruſalem, to burn incenſe unto other Gods, v.* 24, 25.

Thus whilſt men *relinquiſh* their *knowledge of the true God*, they are *given up* to *blindneſs* of *Eyes*, and *hardneſs* of *Heart*; To *commit all Abominations* with *greedineſs*; for ſo ſaith our Apoſtle, *Rom.* 1. 28, 29. *And as they did not like to retain God in their knowledge, God gave them up to a reprobate mind, to do thoſe things which were not convenient*, being **filled with all unrighteouſneſs**, &c. And thus whilſt *Ahaz* is *committing ſin* with *greedilneſs*, *Ahaz* is made **partaker** of its *wages*; for the **wages** of **ſin** is **death**, *Rom.* 6. 23. And ſeeing *Ahaz* will thus

forget

forget God in his life time, God at length will *deprive* him of a *poſſibility* of *remembring* him at all; for in *death* there is no *remembring of thee*; *And who ſhall give thee Thanks in the Pit?* Pſal.6.5.

Ahaz being thus deprived of life, *Hezekiah* now cometh to *ſucceed* his Father in the *Crown* and *Government*: And ſeeing the ſeveral *miſ-actings* of his Father, and the ſad *Conſequences* that *attended* both **him** and his **People** *thereupon*, is not willing to heir his *Fathers puniſhments*; And *therefore will not act in his Fathers ſins*, but makes an *evident Manifeſtation* of his *experimental knowledge of them*; and alſo of his *utter Deteſtation to them*; together with a *Publick Declaration* of the *intentions of his heart*, for a *thorow Reformation* throughout his *whole Realm*; for *he gathered the Prieſts and the Levites together into the Eaſt-ſtreet*, Chap.29.v.4. and ſaid,v.6. *Our Fathers have treſpaſſed and done that which was evil in the eyes of the Lord our God, and have forſaken him, and have turned away their faces from the Habitation of the Lord, and turned their backs*, v.7. *Alſo they have* **ſhut up** *the* **Doors** *of the* **Porch**, *and* **put out the Lamps**, *and have not burnt Incenſe, nor offered burnt-offerings in the Holy Place, unto the God of Iſrael:* **Wherefore** ſaith he,v.8. *The* **Wrath** *of the Lord was upon Judah and Jeruſalem, and he hath delivered them to trouble, to aſtoniſhment, and to hiſſing, as ye ſee with your eyes*; for ſaith he,v.9. *Our Fathers have fallen by the Sword, and our Sons and our Daughters, and our Wives are in Captivity* (**for this**) *And now it is in mine heart to make a Covenant with the Lord God of Iſrael, that his fierce wrath may turn away from us*, verſ. 10. *Therefore* he calls upon the *Levites* and the Prieſts, to be active in the Work, *and not to be negligent in the places God had ſet them in*, verſe 11.

A glorious Reformation is likely to *ſucceed*, when a Prince, *not out of Cuſtome*, but out of *Conſcience, ſhall begin the Work*; and the more likely it is to *proſper*, when his *zeal* thereunto ſhall *thus* cauſe him to *provoke them*, who indeed *ſhould have firſt ſtirred him up to the Work*.

And in this Reformarion, the firſt work that he enters upon, is the **opening and Repairing the Door of the Lords Houſe**, *and to cauſe the Levites to ſanctifie themſelves, and to ſanctifie the Houſe of God, and to* **carry forth the filthineſs out of the holy Place**, v.3,4,5. the *direct way* to a happy *Reformation*, and as ready a way to have with God a *Reconciliation*; for if the *iniquity of our holy things be not done away*, what will it avail us, though we thrive never ſo well in our ſecular affairs? for ſaith our Saviour, *Mat.*16.26. *For what is a man profited, if he ſhall gain the whole world, and looſe his own Soul? Or what ſhall a man give in exchange for his Soul?*

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In this Reformation, *Hezekiah's ſpeed equals* his *willingneſs*; and like *a pair of Heifers* accuſtomed to the yoak, they *draw both together*; *for* as it was his *firſt work*, to have reſpect to the *cleanſing of his holy things*; ſo it was his care to do it in the *firſt year of his Reign*; and not late in the year, but in *the firſt month of that firſt year*; for ſo ſaith the Text, 2 *Chron.*29.3. *He in the* **firſt year** *of his Reign, in* **the firſt** *month,* **opened the Doors**, &c.

And *this* is that which I am perſwaded is well pleaſing to God, when men *ſleep not upon good Reſolutions, but puts them into preſent and effectuall practiſe*; for no man can call to morrow his: Therefore the Counſel of the Spirit of God is good, which he hath given by the Wiſe Man, *Eccleſ.* 9. 10. *Whatſoever thy hand findeth to do, do it* **with thy might**, *for there is no work, nor device, nor knowledge, nor wiſdom in the grave, whither thou goeſt.*

Hezekiah began to Reign when he was five and twenty years old, Ch1.29. 1. *And he did that which was right in the ſight of the Lord, according to all that David his Father had done*, v.2. And as by Faith *Moſes*, *when he came to years*, *refuſed to be called* the Son *of Pharaoh's Daughter*, *chooſing rather to ſuffer* **Afflictions** *with the People of God, than to* **enjoy** *the* **pleaſures** *of* **ſin** *for a* **ſeaſon**; *eſteeming the reproach of* Chriſt, *greater riches than the treaſures of Egypt* (**becauſe**) *he had reſpect to the* **recompence of reward**, Heb. 11. 24. So *Hezekiah* being *five and twenty years old* when he began to Reign, *refuſed to walk in the wayes of ſin*, as *Ahaz* his Father had done, but *begins with diſcretion* to *conſider* what was *well-pleaſing to God*; and *therefore he learns* to *write* by a *perfect Copy*, he takes a *Man after Gods* **own** *heart* to be his *Pattern, though* they that *hated* him without a cauſe, were *more than the hairs of his head*, *though* his *enemies* were *mighty*, Pſal.69.4. though he became a *Proverb* to many, *verſe* 11. and though they that ſate in the gates ſpake againſt him; and though he became a *Song* to the *Drunkards*, ver. 12. yet *theſe* and ſuch *reproaches* as *theſe*, ſhall not *frighten* him, but *Hezekiah* will *do* according to all that *David his Father had done*; *David* we ſee was no *Allower* of *Drunkenneſs*; for the *Drunkards made Songs of him*, as they do *now in this our dayes upon thoſe that deſire to walk in the integrity* of their *hearts before the Lord*, as *David* did; *David* **opened not** a Door to any manner of **licentiouſneſs**; **neither** doth *Hezekiah*, when he comes to Reign, go to the houſe of **laughter**, but to the **houſe of God**; he runs not to *Hawkings*, nor *Huntings*, *Revellings*, nor *Dancings*, *Riotings* nor *Banquetings*, he lets not up, nor tollerates *Stage-Playes*, *May-games*, nor *Paſtimes*; but comes to *a ſerious conſideration what the mind of God was*, that ſo he might *pleaſe* him;

forget God in his life time, God at length will *deprive* him of a *poſſibility* of *remembring* him at all; for in *death* there is no *remembring of thee*; *And who ſhall give thee Thanks in the Pit?* Pſal.6.5.

Ahaz being thus deprived of life, *Hezekiah* now cometh to *ſucceed* his Father in the *Crown* and *Government*: And ſeeing the ſeveral *miſ-actings* of his Father, and the ſad *Conſequences* that *attended* both **him** and his **People** *thereupon*, is not willing to heir his *Fathers puniſhments*; And *therefore will not act in his Fathers ſins*, but makes an *evident Manifeſtation* of his *experimental knowledge of them*; and alſo of his *utter Deteſtation to them*; together with a *Publick Declaration* of the *intentions of his heart*, for a *thorow Reformation* throughout his *whole Realm*; for *he gathered the Prieſts and the Levites together into the Eaſt-ſtreet*, Chap.29.v.4. and ſaid,v.6. *Our Fathers have treſpaſſed and done that which was evil in the eyes of the Lord our God, and have forſaken him, and have turned away their faces from the Habitation of the Lord, and turned their backs*, v.7. *Alſo they have* **ſhut up** *the* **Doors** *of the* **Porch**, *and* **put out the Lamps**, *and have not burnt Incenſe, nor offered burnt-offerings in the Holy Place, unto the God of Iſrael:* **Wherefore** ſaith he,v.8. *The* **Wrath** *of the Lord was upon Judah and Jeruſalem, and he hath delivered them to trouble, to aſtoniſhment, and to hiſſing, as ye ſee with your eyes*; for ſaith he,v.9. *Our Fathers have fallen by the Sword, and our Sons and our Daughters, and our Wives are in Captivity* (**for this**) *And now it is in mine heart to make a Covenant with the Lord God of Iſrael, that his fierce wrath may turn away from us*, verſ. 10. *Therefore* he calls upon the *Levites* and the Prieſts, to be active in the Work, *and not to be negligent in the places God had ſet them in*, verſe 11.

A glorious Reformation is likely to *ſucceed*, when a Prince, *not out of Cuſtome*, but out of *Conſcience*, *ſhall begin the Work*; and the more likely it is to *proſper*, when his *zeal* thereunto ſhall *thus* cauſe him to *provoke them*, who indeed *ſhould have firſt ſtirred him up to the Work*.

And in this Reformation, the firſt work that he enters upon, is the **opening and Repairing the Door of the Lords Houſe**, *and to cauſe the Levites to ſanctifie themſelves, and to ſanctifie the Houſe of God, and to* **carry forth the filthineſs out of the holy Place**, v.3,4,5. the *direct way* to a happy *Reformation*, and as ready a way to have with God a *Reconciliation*; for if the *iniquity of our holy things be not done away*, what will it avail us, though we thrive never ſo well in our ſecular affairs? for ſaith our Saviour, *Mat.16.26. For what is a man profited, if he ſhall gain the whole world, and looſe his own Soul? Or what ſhall a man give in exchange for his Soul?*

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In this Reformation, *Hezekiah's ſpeed equals* his *willingneſs*; and like *a pair of Heifers* accuſtomed to the yoak, they *draw both together*; *for* as it was his *firſt work*, to have reſpect to the *cleanſing of his holy things*; ſo it was his care to do it in the *firſt year of his Reign*; and not late in the year, but in *the firſt month of that firſt year*; for ſo ſaith the Text, 2 *Chron.*29.3. *He in the* **firſt year** *of his Reign, in* **the firſt** *month,* **opened the Doors**, &c.

And *this* is that which I am perſwaded is well pleaſing to God, when men *ſleep not upon good Reſolutions, but puts them into preſent and effectuall practiſe*; for no man can call to morrow his: Therefore the Counſel of the Spirit of God is good, which he hath given by the Wiſe Man, *Eccleſ.* 9. 10. *Whatſoever thy hand findeth to do, do it* **with thy might**, *for there is no work, nor device, nor knowledge, nor wiſdom in the grave, whither thou goeſt.*

Hezekiah began to Reign when he was five and twenty years old, Ch1.29. 1. *And he did that which was right in the ſight of the Lord, according to all that David his Father had done*, v.2. And as by Faith *Moſes, when he came to years, refuſed to be called* the Son *of Pharaoh's Daughter, chooſing rather to ſuffer* **Afflictions** *with the People of God, than to* **enjoy** *the* **pleaſures** *of* **ſin** *for a* **ſeaſon**; *eſteeming the reproach of* Chriſt, *greater riches than the treaſures of Egypt* (**becauſe**) *he had reſpect to the* **recompence of reward**, Heb. 11. 24. So *Hezekiah* being *five and twenty years old* when he began to Reign, *refuſed to walk in the wayes of ſin*, as *Ahaz* his Father had done, but *begins with diſcretion* to *conſider* what was *well-pleaſing to God*; and *therefore he learns* to *write* by a *perfect Copy*, he takes a *Man after Gods* **own** *heart* to be his *Pattern, though* they that *hated* him without a cauſe, were *more than the hairs of his head*, *though* his *enemies* were *mighty*, Pſal.69.4. though he became a *Proverb* to many, *verſe* 11. and though they that ſate in the gates ſpake againſt him; and though he became a *Song* to the *Drunkards*, ver. 12. yet *theſe* and ſuch *reproaches* as *theſe*, ſhall not *frighten* him, but *Hezekiah* will *do* according to all that *David his Father had done*; *David* we ſee was no *Allower* of *Drunkenneſs*; for the *Drunkards made Songs of him*, as they do *now in this our dayes upon thoſe that deſire to walk in the integrity* of their *hearts before the Lord*, as *David* did; *David* **opened not** a Door to any manner of **licentiouſneſs**; **neither** doth *Hezekiah*, when he comes to Reign, go to the houſe of **laughter**, but to the **houſe of God**; he runs not to *Hawkings*, nor *Huntings*, *Revellings*, nor *Dancings*, *Riotings* nor *Banquetings*, he lets not up, nor tollerates *Stage-Playes*, *May-games*, nor *Paſtimes*; but comes to *a ſerious conſideration what the mind of God was*, that ſo he might *pleaſe* him;

him, to the *Eternal well-being*, both *of himself* and *those that were under his charge*; therefore with **speed** he **opens** the **Doors of the Lords House, and begins to put away the iniquity of his holy things.**

Now know, O King, that *Hezekiah* was a *good man*, and went on in his *Reformation in Gods way*; let me therefore beg of thee, as thou tendereſt thy Souls good to Eternity, *take him for thy Pattern, begin thy Reign as he did his, look into thy holy things*, ſee *what there is amiſs* **there**, *conſider the* **Common-prayer**, *whence it came and whither it tendeth, weigh it with its appurtenances in the Ballance of the Sanctuary, try it by the Touch-ſtone of Gods Word*, ſee *whether it* **be** not too *light*, of what God *would have it* to be; ſee alſo whether the *Inventions* of *Men have* not *made it too heavy*, thou canſt not be *too exact therein*; for he that **doth** in his ſervice to God, *more than what God* **Commands**, *doth too much, and is no better than a Will-worſhipper*; he that doth *leſs than God* **Commandeth** *him, doth too little.*

Conſider alſo, *which is the* **Door of Gods House**, and **open that**, for Chriſt himſelf ſaith, *That many falſe Prophets will ariſe, and ſhall deceive many*; *and therefore he requireth his* Diſciples, *not to go out to them*, Mat. 24. 24,26. Therefore the opening of **any Door** *will not ſerve the turn*; *Hezekiah* **opened the Door of the Lords House:** Therefore for the Lords ſake Conſider what thou doeſt, take that Counſel from the Spirit of the Lord, which is Recorded in 1 *Theſ.* 5. 21,22. **Prove** *all things, and hold faſt that which* **is good**, *and abſtain from all* **appearance** *of* **evil.**

Take notice of the *Diſpenſation thou art under*, and do thy *Generation work in Gods way*; the **Church** of **Chriſt** under **the Goſpel, is not National**, but **Congregational**; *Hezekiah* was of the *Race* of the *Jews*, and a *King of Judah*; it was *Hezekiahs work* to open the *Doors* of the *Material Temple, ſcituate* in *Jeruſalem*, where God had under that diſpenſation *promiſed* his *preſence*, 1 Kings 9.3. So that if *Hezekiah* had *opened any other Door*, he had been a *ſinner* as well as his Father *Ahaz*, who opened another, when he *ſhut thoſe Material Doors*, where the Jews had a Right to Worſhip, as they were in a **National Church-Communion**, upon the *due adminiſtration* of that fleſhly Ordinance of **Circumciſion, peremtorily** upon the eight day, *Gen.* 17.12. Under which he that *neglected* to *Circumciſe* his Male Infant upon the eighth day, did it *too late*, and *after Gods time*, and that *Infant* was to be *cut off from the People*, v. 14. and he that did it before the eighth day, did it too ſoon, and before Gods time, and ſo became a **tranſgreſſor.** We uſually ſay in our common Proverb, that *it is dangerous jeſting with edged tools*; ſo may I ſafely ſay, it is a *dangerous* thing to *croſs* the *de-*

ſign

ſign of **God**; it is a **deſperate deſign** to undertake to **open** that which God hath **ſhut**, or to **ſhut** that which God hath **opened.**

God hath **ſhut** the **Doors** of a **National Church**, then let men *fear* to **open it**; and God hath **opened** the **Door** of a **Congregational Church**, let Souls *tremble* at the thought of **ſhutting it**; for ſo ſaith the Lord Chriſt, *John* 4. 21, 22, 23. *Believe me* (ſaith he) *the hour cometh when ye ſhall neither in this Mountain*, nor yet in *Jeruſalem Worſhip* the *Father*; *ye Worſhip* **ye know** *not what*: We know what we Worſhip, *for Salvation is of the Jewes*; but *the hour cometh, and* now is, *when the true Worſhippers* ſhall *Worſhip the Father* in *Spirit* and in *Truth*: And ſaith *Peter*, *Now I perceive of a truth, that God is no Reſpecter of perſons, but in every Nation he that feareth him, and worketh Righteouſneſs, is accepted of him*, Acts 10.34,35. *So that* **Church-fellowſhip** and **Son-ſhip** *with* **God**, is *entailed* upon perſons *under the Goſpel*, *not* upon the *account* of the *bare Subjection to the Ordinances*, as it was *under* the *Law*, *but* upon the account of their *Faith*; for ſaith the Apoſtle, *Ye* (Members of the Church of *Galatia*) *are all the Children of God by Faith in Chriſt Jeſus* (which Faith working by love, hath evidenced it ſelf to be true, by working you to obedience to Gods Ordinances) *for ſo many of you as have been Baptized into Chriſt, have put on Chriſt.*

And as no *uncircumciſed* perſon was to *eat* of the **Paſſeover** *under the* **Law**, Exod. 12. 48. *So of* **Chriſt** *our* **Paſſeover**, *who is Sacrificed for us* under this Goſpel-diſpenſation, 1 *Corinth.*5.7. *is no unbeliever to have Communion*, 2 Corinthians 6.14. to 17. And as under the Law it was charged upon the Jews as *a ſin* to bring the *Uncircumciſed* into the *material Temple*, Ezek.44.7,9. becauſe Circumciſion was the *inducting* **Ordinance** of God under that diſpenſation: So alſo under a Goſpel-diſpenſation, we dare not adminiſter that Inducting Ordinance of Baptiſm, *without Faith in God be firſt begotten.*

So that if perſons ſhall **require** from us the *Adminiſtration* of that *Ordinance*, we ſhall no more dare to do it than *Philip*, who *firſt would have an account of the Eunuch's faith, before he Baptized him*; for ſo ſaith the Text, *Acts* 8.37. *If thou* **Believeſt** *with all thy heart, thou mayeſt*; who *immediatly* made a *Confeſſion* of his *Faith*; and this is according to the *Commiſſion* of Chriſt, *Mark* 16.verſ.15. which ſaith not, that he that is **Baptized**, but he that **Believeth** and is **Baptized ſhall be ſaved**; So that it is a *dangerous thing to make the ſtrait Gate that leads to life, wider than God hath made it.*

Therefore know O King, that thou art under that diſpenſation, in which the *Ax* is *laid to the root of the Tree*, and wherein *every tree*

 that

that brings not forth *good fruit*, is to be *hewen down* and *cast into the fire*, Mat.3.10. Under which persons are *forbidden to plead their Birth-Priviledges*, v. 9. as that they are *Children of Believing Parents*, or *Sons* and *Daughters* to *Abraham*; but under that dispensation by which *they are all the Children of God by* **faith in Christ Jesus** (as aforesaid) *who have actually manifested their faith by their obedience, in their putting on of Christ by* **Baptism**, as that Church did, *Gal.3.26,27. Such as are chosen out of the* **world**, John 15.19. John 17.6,14. **Separating** *themselves according to the requirements of God, from false and* **Babylonish worship**, Revel.18.4. 2 Cor. 6. 14,17. *Being begotten to the* **faith**, Philemon 10. 1 Tim. 1.2. 2 Tim. 1. 2. Titus 1. 4. *By the* **Preaching** *of the* **Word**, James 1.18. 1 Cor.4.15. **And quickned by** *the* **Spirit**, John 6.63. Rom.8.11.Eph.2.1,5. Col.2.13. *Being* **born again**, 1 John 4. 7. 1 John 5.1. 1 John 3. 9. *Not of* **corruptible seed**, *but of* **incorruptible**, 1 Pet. 1.23. *Not of* **flesh** *nor* **blood**, *nor after the* **will of man**, *but of* **God**, John 1.13. *Being born of* **water** *and the* **Spirit**; *without which*, if we may believe our blessed Saviour himself, John 3.5. *no man* **can enter into the** *Kingdom of Heaven*; the *necessity whereof* is *fully laid down* by the Apostle, 1 Pet. 3. 20. who speaking of the *preservation* that *Noah had by the Ark* from that *deluge* of water, *Gen.7.17. The like figure whereunto even* **Baptism** (saith he) doth **now** (under this Gospel-dispensation) **save us**; not *by washing away of the filth of the flesh, but the answering a good* **Conscience towards God** *by the Resurrection of Jesus Christ*; as if the Apostle should have said, it is not the *washing* the *body in Water*, that is of *this saving nature*, but *it is* the *going into the Water* in a *Conscionable obedienee* to the *Command of God*, to have our *sins mystically washed away by Faith in the blood of Christ*; and so also saith the Apostle, *Acts* 22.16. *And now why tarriest thou, arise and be* **Baptized**, *&* **wash away thy sins**, *calling on the Name of the Lord*; and the same Apostle writing to *Titus*, makes a clear discovery by what means God on *their parts saved them*, Titus 3.5. *Who hath* **saved us** (saith he) *not by deeds of Righteousness that we have done, but by* the *washing of Regeneration*, or (as the old Translation renders it) *by* the *fountain of the new birth*, and *renewing of the Holy Ghost*; by *Water-work*, and *Spirit-work*; the *Spirit operating upon*, and *working up a Soul conscionably* to *obey God in* that *holy* (though amongst men that *much despised*) **Ordinance of Water-baptism.**

And thus the Apostle tels us by what means *Christ hath* **clensed his Church**; viz. **with the washing of water**, by (or according) to the **Word**, Eph.5.26. And **thus** some in the Church of the *Corinthians*, who formerly were unrighteous, even Fornicators, Idolaters, Adulterers,

terers, , Effeminate, Abuſers of themſelves with man-kind, Thieves and Robbers; were by this Spirit and **Water-work waſhed and cleanſed**: For ſo ſaith our Apoſtle, 1 *Cor.*6.11. *And ſuch were ſome of you*; but ye are **waſhed**, but *ye are Sanctified* in *the Name of the Lord Jeſus*, and by the *Spirit of our God*: So that a Church of Chriſt, or Houſe of God under a Goſpel-diſpenſation, is to be *built up of lively ſtones*, a *ſpirituall Houſe*, an *holy* Prieſthood, to offer up *ſpiritual Sacrifices* (that will be) *acceptable to God by Jeſus Chriſt*, 1 Pet. 2.5. *Of which the building of the Material Temple was a Type*; for, as the *Houſe* which *Solomon built*, 1 Kings 6.7. *was built of ſtone made ready before it was brought thither*; ſo *that there was neither* Hammer *nor* Ax, *nor any tool of Iron heard in the Houſe*, *when it was in building*: So in the *gathering* or *building* a *Goſpel-Church*, *perſons are to be fitted*, *hewen* and *ſquared*, *before* they are laid *into this Building*; they are to *repent* from *dead works*, and to have *Faith in God*, *before they be Baptized*; that as *that* was a *Material*, ſo this a *ſpiritual Houſe*; as thoſe ſtones were *dead*, theſe *lively*; as thoſe ſtones ſo *ſoon* as they were laid *into the building*, and the *work finiſhed*, they became a Houſe fit to *ſacrifice in*; ſo theſe *lively ſtones* being brought together, are fit *preſently*, *actually* to *offer up ſpiritual Sacrifices*, ſuch as God will *accept*; they *being in Jeſus Chriſt*, firſt *myſtically* by *Faith*; and ſecondly, *actually* by *their Obedience*; and *Faith* and *Obedience* being Gods *Twins*, *we dare not in the leaſt entertain ſo much as a thought to ſeparate them.*

So that, O King, if thou with *Hezekiah* wilt open the **Door of the Lords Houſe**, it is **not a National**, but a **Congregational Door thou art to open**, which is not to be **compulſive**, but **perſwaſive**; for ſo ſaith a *true Goſpel-Miniſter*, *Knowing therefore the* **terrour** *of the Lord*, *we* **perſwade men**, 2 Cor.5.11. *Now then we are* Ambaſſadors *for Chriſt*, *as though God did* beſeech you by us; We pray you *in Chriſts ſtead*, *be ye reconciled to God*, v.20. Whence we may note, that a *Goſpel Miniſter* is not to be like the **General** of an **Army**, to **frighten**, **beat** or *fight men into* **faith**; but as an *Ambaſſador* to **perſwade** and **invite**, and **gently** to **treat** with, and to *entreat into the way of God*; the one being **Diabolical**, but the other **Evangelical**, and the way of *Love* being *Gods Way*; this is one of the *diſtinguiſhing Characters of a true Goſpel-Miniſter*, whom the *Love* of *Chriſt hath conſtrained*, which cauſeth men to look upon them, to be **Fanaticks**, or **mad men**; for ſo ſaith our Apoſtle, 2 *Cor.*5.13. *For whether we be* **beſides our ſelves**, *it is to God*, *or whether we be* **ſober**, *it is for your Cauſe*; *for the Love of Chriſt conſtraineth us*: And ſaith he, in Chap.12.14. *I will not be burthenſom to you*, *for I ſeek not yours*, *but you*; (and he gives this in as a

Reaſon, for ſaith he) *The Children ought not to lay up for the Parents, but the Parents for the Children; and I will very gladly ſpend* and *be ſpent for you, though the more abundantly I love, the leſs I am loved*; And *ſuch are made Over-ſeers of the Flock of God by the Holy Ghoſt*, Acts 20. 28. *who feed it, and take the overſight thereof, not by* **conſtraint**, *but* **willingly**; *not of* **filthy lucre**, *but of a* **ready mind**, 1 Pet. 5. 2. as good Stewards of the manifold grace of God, 1 *Pet.* 4.10. *Such are good Shepherds, and not Hirelings, who will* **lay down their life for the ſheep**, John 10.11. Whilſt others being **made Over-ſeers by men**, inſtead of **feeding** *the Flock, feed upon the Flock*; as thoſe careleſs Shepherds, ſpoken of, *Ezek.* 34.2,3,4. *againſt whom a* **Woe** *is pronounced, Who feed* **themſelves**, *who* **eat the fat**, *and cloath themſelves with the* **Wool**, *and kill them that are fed, but* **feed not the Flock**; who **ſtrengthen** *not the* **diſeaſed**, nor **heal** *the* **ſick**, nor **bind up** *the* **broken**, nor *bring again that which is* **driven away**, nor **ſeek** *that which is* **loſt**, *but Rule them with cruelty*; as the Prophet ſaith, *Micah* 3.2, 3. *Who* **hate the good**, *and* **love the evil**; who *pluck off their* **skins** *from off them*, and *their* **fleſh from their bones**; *who* **eat the fleſh of my People**, and *flay their skins from off them*; *who break their bones, and chop them in pieces as for the Pot, and as fleſh for the Chaldron*, v.5. *Who bite with their teeth, and cry*, **Peace**; and he that *putteth not into their mouths*, they *make* **War againſt him**; who are **Hirelings**, *and not true* **Shepherds**; who **formerly**, if a **fatter Benefice** *came in the way, would not ſtay till the Wolf came*, but hearkned to **that Call**, and left the Sheep, *to ſecure themſelves* from the *Wolves, if they would: But ſuch are falſe Apoſtles*, deceitful *workers, transforming themſelves into the Apoſtles of Chriſt: And no marvel, ſaith our Apoſtle*, 2 Cor. 11.13,14. *For Satan himſelf is transformed into an Angel of Light*, ver. 15. *Therefore it is no great thing, if his* **Miniſters** alſo *be transformed into the* **Miniſters** of **Righteouſneſs**; *whoſe end ſhall be according to their works*; whilſt the true Apoſtle is as **free** to **give**, as **freely** he **hath received**, *who is ready to Preach the Word*, and *to be inſtant in ſeaſon* and *out of ſeaſon*, and *to* **reprove, rebuke**, and **exhort**, *with all long-ſuffering* and Doctrine, according to that good Advice, 2 *Tim.* 4.2.

And thus, O King, having in ſome meaſure given thee the Character of a **Goſpel-Church**, and **Miniſtry**; I ſhall now beg thee in Gods fear, that thou have a care thou open the **right Door**: open not the *broad Gate that leads to deſtruction*, inſtead of that *narrow way that leads to life*, Mat. 7.13,14. If thou intendeſt to do **Gods Work**, have a care thou doeſt it **in Gods Way**. And that I may the better perſwade thee there unto, I ſhall briefly lay before thee two or three Examples, of

Gods

Gods ſeverity againſt thoſe that have been careleſs therein : *Moſes* and *Aaron* the Servants of the Lord, *Numb.*20. who but for *ſmiting* the Rock, when they ſhould have *ſpoken to* it, died in the Wilderneſs, and were not ſuffered to carry *Iſrael* into the Land of *Canaan*, as we may fully underſtand by comparing the eight verſe with 11, 12,23. to 29. with *Numb.*27.12.to 15. with *Deut.*34. If *Saul* will ſave alive thoſe which God will have deſtroyed, *Saul* muſt deeply ſuffer for it, 1 *Sam.*15. but more of this anon : And if *Akan* will take of the accurſed things, *Akan* muſt deeply ſuffer ; for ſaith the Text, *Joſhua* 7. 24,25. And *Joſhua* ſaid, Why haſt thou troubled us ? The Lord ſhall trouble thee this day ; and all *Iſrael* ſtoned him, his Sons and his Daughters, his Oxen and his Aſſes, and his Sheep, and burned them with fire : *The Lord give thee*, O King, *an underſtanding heart, to conſider things aright.*

But to proceed, *Hezekiah doth* not onely ſtir up the *Prieſts* and *Levites* to the Work of *Reformation*, but *alſo all* Judah *and* Jeruſalem, *and wrote Letters*, Chap. 30. 1. *and made a* **Decree**, *and made* **Proclamation**, *that they muſt come up to* Jeruſalem, *to keep the Paſſeover unto the Lord ; for they had not done it of a long time in ſuch ſort as it was written*, ver.5.

Whence we may note, That in *Hezekiah's* Reformation, he **Reformed not** according to what had been their **cuſtom of a long time**, nor to what his **Father before him did** ; but according **as it was written**, according **to the Law of God** : And this is that which *makes* the Work to *thrive* in his *hands* ; when he doth *Gods Work in Gods Way.* Therefore let me beg thee, *O King*, *as thou tendereſt thine own good*, now thou art upon thy *Reformation*, to *take Hezekiah* for thy *Pattern*, have the *Word of the Lord for thy Warrant*, ſee thou do it according to the *written Law of God ; for ſuch a* **Reformation** *onely will ſtand, and thou with it :* But if thou do it according to the *former cuſtoms*, and what thy *Father did before thee*, thou ſaweſt *that fell, and him with it :* for what is of man, will come to nothing, but if it be of God, it cannot be overthrown, *Acts* 5.38,39.

And know, *O King*, that *much Knowledge* and *true Light* hath broken forth within theſe twelve years, and *what* men might do in *Ignorance*, haply may be *excuſable*, *which now cannot* ; for ſo ſaith our Apoſtle, *Acts* 17.3. *In the* **times** *of this* **Ignorance** *God winked at, but* **now** *he Commands all men every where to repent :* And let no man deſpiſe my Speech, in ſaying, **much knowledge** and **true Light** is within theſe few years **broken out** ; if they ſhall, I muſt anſwer them after the manner of *Peter*, anſwering thoſe ſcoffing Jewes, *in that then ſo much admired-*

admired at giving out of the Spirit, Acts 2.14,15. We are not **Fanaticks** or **mad men**, as ye **suppose** in so saying; *but* **this** *is that* which was spoken of by the Prophets, *Dan.*12.4. *Many shall run to and fro, and* **Knowledge shall encrease**; for saith the Prophet, *Haba.*2.14. *The* **Earth** *shall be* **filled** *with the* **Knowledge** *of the* **glory of the Lord**, *as the waters cover the Sea*: Therefore be sure, O King, thou have, *Thus saith the Word of the Lord*, for thy **Warrant**; for God is a jealous God, and will not be served with any thing, but *what is of his own.*

And *this did Hezekiah throughout all Judah, and wrought that which was* **good**, and **right**, and **truth** *before the Lord his God; and in* **every work** *that he began in the service of the House of God, and in the Law, and in the Commandments, to seek his God, he did it* with all his heart; and saith the Text, *He prospered*, Chap.31.20,21.

Whence we may note, *That whilst Hezekiahs heart was upright to God, God prospered him*; and thus we find in Holy Writ, *That whilst men with a perfect heart, have a careful eye in all their undertakings to please God, God hath a tender eye over them to prosper them*: And thus whilst *Joseph* is answering his lustful Mistris, with a *How can I do this great wickedness and sin against God?* Gen.39.9. Though *Joseph* by her revengeful malice be cast into Prison, *yet God is with him*, v.21. *And God gives him favour in the eyes of the Prison-Keeper, insomuch that the Prison-keeper looked not after any thing that was under his hands*; and the Reason is added, *vers.*28. *Because the Lord was with him*; *and that which he did*, the Text saith, *The Lord made it it prosper.*

And thus whilst *Daniel* in the Babylonish captivity, is *resolved in his heart not to defile himself with a portion of the* **Kings Idolatrous Meat**, *nor* **of his wine**, God *bringeth Daniel into* Favour *and* tender Love *with the Prince of the Eunuches*, Dan.1.3,9. *Insomuch that* the Eunuch *will venture his head to the King* his Master, rather than *Daniel* shall *want that food he desires*, v.10,14.

A good encouragemant for the People of God in the very worst of times, even to take up a Resolution, to *eye God in what he would have them to do in all things, and not* at all to **fear** *the faces of men, though never so great*; for if *Shadrach, Meshach* and *Abednego*, will not bow to *Nebuchadnezzars* Image, but keep themselves **close to their God**, God will **keep as close to them**; *and one like the Son of Man shall walk with them in that seven times hot fiery Furnace, to preserve them*, Dan.3.16,25. Will *Daniel* Petition **no other but the true God**, though **against the Decree of the King**? that God will send his **Angel**, to shut

the

the mouths of the Lyons, that they ſhall not hurt him, Daniel 6. 10.22.

Therefore ſuffer me to beſpeak thee and thy People, O King, in the Language of *Azariah* the Son of *Obed*, which he once uttered to King *Aſa*, 2 *Chron.* 15. 1. Hear thou me CHARLES, and all *England*, *Scotland*, *Ireland*, and in particular thou proud, voluptuous and vain-glorious City of *London*; *the Lord* **is with you whilſt you are with him**; **if** ye **ſeek him, he will be found of you**; *but if ye forſake him, he will forſake you.*

And let not the King be angry, if one that is counted a Fanatick ſpeak once more to him, not in his own Language, but in the words of the Spirit of the Lord, in the Prophet *David* to his Son, 1 *Chro.* 28. 9. *And thou Solomon my Son, know thou the God of thy Fathers, and ſerve him with a perfect heart, and with a willing mind; for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of thy thoughts; if thou ſeek him, he will be found of thee, but if thou* **forſake him, he will caſt thee off for ever.** Thou knoweſt, O King, thou haſt *had a caſting off*, and that *that* caſting off may not be for ever; be perſwaded to turn to thy God *with all thy heart.*

We uſually ſay, That he that would *move another to weep*, muſt *firſt cry* himſelf, he muſt *firſt begin the paſſion*; thus God hath done, God hath *begun a Work*, God hath **firſt troden** *a Path* for thee, O King, to walk in, God hath made a *Return* to thee *moſt miraculouſly*, and far (I preſume) beyond thine own *Expectation*, or the *Imagination* of *many* others; therefore, O King, *Prepare to meet thy God*, have a care thou walk not in any *By-Path*, but **onely and alone** *in that Path of Returning*, which God hath *troden for thee*; and as God hath been *Miraculous* in *his Returning to thee*, O be thou as *Eminent in thy returning to him*; **this** is that which I am confident the *Lord looketh for* at thy hands; for ſo ſaith the Lip of Truth it ſelf, *Luke* 12.48. *For unto* **whomſoever** *much is given, of him ſhall be much required*; and the *ſame voice* hath the Spirit of the Lord in my Text, *But Hezekiah rendred not again according to the Benefits beſtowed upon him; therefore wrath fell upon him, and upon Judah and Jeruſalem.*

And that I may come to the handling the words themſelves, I ſhall briefly ſhew what God did **for Hezekiah**, that cauſed him to look for ſo *ſuitable a return from Hezekiah.*

After **theſe things**, *and the eſtabliſhment thereof*, Chap. 32.1. That is, After the *Reformation that Hezekiah* had made, as I have in part laid down, and as in the three foregoing Chapters is more particularly diſcovered; *After theſe things, and the eſtabliſhment thereof, Senna-*

cherib.

cherib, King of Aſſyria, came and entered into Judah, and Encamped againſt the fenced Cities, and thought to win them to himſelf.

Whence we may note, That though men *walk* never ſo *cloſe with God*, yet they cannot be *exempted* from the *malicious endeavours of wicked men: David* we know, is Recorded in holy Writ, to be a **man after Gods own heart**, who in the *Confidence of his Soul*, ſometimes can ſay, The **Lord is on his right hand**, he **ſhall not be moved**, Pſal. 16.8. And *anon* in *Pſal.* 17.8. he begs of the Lord, to **hide him under the ſhadow of his Wings**, from the **wicked that oppreſs him**, and from his **deadly Enemies**: **Now** *he will not* **fear** *what man can* **do unto him**; And **anon**, he **cryeth out**, *That one day he ſhall* **fall** *by the* **hand of Saul.**

Good men *are at an uncertainty of quietneſs*, or *tranquility, on this ſide the grave:* If the Sons and Daughters of God had *too much Happineſs and Peace in this life*, they would **then** begin to *ſettle upon the Lees*, and *ſatisfie* themſelves with that which *cannot profit: God knows what is fitter for his, than they do themſelves*; and therefore it is that he *ſuffers* his *deareſt Children* to *undergo great Tryals*, and that for ſeveral Reaſons.

Firſt, for the Tryal of their Faith, according to that of *Judg.* 2.21. *I will not*, ſaith the Lord, *drive out any of the Nations which Joſhua left when he died*; and the Reaſon is added: That **through them** I may **prove Iſrael**, *whether they will keep the Way of the Lord, to walk therein, as their Fathers did keep it*: therefore ſaith the Text, *The Lord left thoſe Nations, without driving them out haſtily, neither delivered he them into the hands of Joſhua*, v.23. according to that of the Apoſtle, 1 *Pet.* 1.7. *That the* **Tryal of your Faith** *being much more precious than of Gold that periſheth, though it be tryed with fire, may be found unto Praiſe, and Glory, and Honour, at the appearing of Jeſus Chriſt.*

A ſecond Reaſon may be, for the *encreaſe of their Graces*, according to that ſaying of the Apoſtle, *James* 1.2,3. *Knowing that the Tryal of our Faith worketh Patience*; and therefore the Apoſtle *Paul* did **glory** *in Tribulations, knowing that Tribulation worketh Patience, and Patience Experience, and Experience Hope; and Hope*, ſaith he, *maketh not aſhamed*, Rom. 5.3,4.

A third Reaſon may be, becauſe *Troubles* and *Afflictions* being *rightly improved*, worketh good to a Soul to *Eternity*; and ſo ſaith our Apoſtle, 2 *Cor.* 4.17. *For our light Affliction, which are but for a Moment, worketh for us a far more Exceeding and Eternal weight of Glory; whilſt we look not at the things which are ſeen, but at the things which are*

not

not ſeen; for the things which are ſeen, are **Temporal**; *but the things which are not ſeen, they are* **Eternal.**

And further, God by theſe Actings keeps a Soul **cloſe to himſelf**, and thereby gives it opportunities continually, either *to Pray*, or *to Praiſe him, for Deliverances.*

For this **Invaſion**, together with the **abominable Blaſphemies** of *Sennacherib*, **drives** *Hezekiah to his God*; and ſo ſaith the Text, **For this cauſe**, *Hezekiah the King, and the Prophet Iſaiah*, **Prayed** and **cryed to Heaven**, verſ. 20. *Men that walk cloſe with God in time of Proſperity, can with boldneſs go to God in time of Adverſity, with an aſſured confidence of a gracious Anſwer:* Hezekiah *and* Iſaiah *no ſooner Pray, but Speed*; and *another opportunity is now put into their hands, to return again with Praiſes in their mouths, to the Throne of Grace; for the Lord ſent an Angel to cut off all the* **Mighty men** *of* **Valour**, *and the* **Leaders** *and* **Captains** *in the Camp of the King of Aſſyria: So he returned with* **ſhame** *of* **face** *to his own Land; and when he was come into the Houſe of his god, they that came out of his* **own bowels**, **ſlew** *him there with the Sword*, v. 21.

Whence we may note, *That when Gods People cry to him, there is no ſtaying the raiſing an* Army *or* Money, *or the Making or Providing* **Ammunition**; but when they are in a **Suffering condition**, they *diſpatch a Meſſenger to Heaven* in a *moments time*, to the **Captain** *of their* **Salvation**, who *himſelf was made perfect* **through Sufferings**, Heb. 2. 10. And ſuch a **Meſſenger** *who can* neither be ſtayed by the way, nor his **Meſſage intercepted**, even the *Spirit* of *Truth*, who will tell the truth of *their Cauſe*, and help their *Infirmities*, and *expreſs* their *Condition with groans that cannot be uttered*; and he that ſearcheth *the heart, knoweth what is the mind of the Spirit*, Rom. 8. 26, 27. **God is a free Agent, and cannot be limitted** *to any means, but acteth how, when, and which way he pleaſeth.*

For *Hezekiah* and *Iſaiah no ſooner Pray, but an Angel is as ſoon diſpatched into the Camp of Sennacherib*; (*for are they not all Miniſtring Spirits ſent forth to Miniſter* **for thoſe** *who ſhall be* **Heirs** *of* **Salvation**, Heb. 1. 14.) And this Angel deſtroyes his Mighty men, Captains and men of Valour: *Hezekiah* we ſee ſpake truth, when he *encouraged the People, ſaying, Be not diſmayed at the King of Aſſyria; for there* **is more with us than with him**; *with him there is an Arm of fleſh, but with us is the Lord* our God, to help us and *to fight our Battels*, ver. 7. and 8.

Happy it is **then** with the People of God, **when** they can *truſt God for their Deliverance*; and obſerve that Word of Command from the

Captain of their Salvation, Mat. 24. 6. *Then when they ſhall hear of Wars, and rumours of Wars, Nation againſt Nation, and Kingdom, againſt Kingdom,* **that then they be not troubled**; but can take that *good Advice* that once *Moſes* gave to *Iſrael* of old, *Exod.* 14.13. Even **to ſtand ſtill** and ſee *the Salvation of God, which he will work for them.*

The Angel finiſheth his work with *ſpeed*, which cauſeth *Sennacherib* with *ſhame & Confuſion of face*, with ſpeed to return into his own Land.

Whence we may note, That whilſt men *depend* upon an *Arm* of *fleſh*, upon every Defeat, their ſpirits are more or leſs *dejected*: whilſt he that *truſteth in the Lord*, *is not afraid* of *evil Tidings*; for *his heart* is *fixed*, Pſal. 112.7. When *Sennacheribs confidence* in which he *truſted*; *viz.* His *Great men*, his *Captains*, and his *men* of *Valour* were brought down, then *Shame*, as a Vail, begins to *cover his face*; *whilſt the Righteous are* **bold as a Lyon**, *and ſhall not be aſhamed* in *the evil time*, Pſal. 37.19. An Arm of fleſh will fail; *For all fleſh is* **graſs**, *and all the goodlineſs thereof as the Flower of the Field*; *the Graſs withereth*, and the *Flower fadeth, becauſe the Spirit of the Lord bloweth upon it*: **Surely**, *the People is graſs*, ſaith the Prophet, *Iſaiah* 40.6. and 7. Therefore the People of God truſt in their God, becauſe *that in the Lord Jehovah is Everlaſting ſtrength*, *Iſaiah* 26. verſ. 4.

The Text ſaith, That *Sennacherib*, when he returned, he went into the Houſe of *his god*: Now, *his god* was one of the *gods of the Heathens*, which had neither *eyes* to *ſee*, nor *ears* to *hear*, *hands* to *handle*, nor *feet* to *walk*; and ſo uncapable of doing him good, as that he could not give *good Advice*, nor afford *good Aſſiſtance*, neither to *him*, nor to *his People*; yet ſuch is his **Zeal**, *notwithſtanding his wickedneſs*, as that he muſt into the *Houſe* of this *his god*.

Whence we may note, That the *worſt* of *men generally* are *under ſome Form of Worſhip*, either to a *falſe god*, or to the true God *after a falſe manner*, in which uſually they are *very zealous*, although in *other things deſperately wicked*.

Whence we may *further note*, That it is *not Zeal under any Form*, that *makes that Form the true Form of Godlineſs*; but it is the *ſpecial Appointment of God in his Word of Truth*, *that is the onely and alone Way God will be worſhipped in*; in which he *requireth men to be zealous*: The Apoſtle *Paul* whilſt he was in his *unregenerate* condition, his *Zeal led* the *way*, and *marched* in the *Van*, whilſt his *Knowledge lay behind in the Rear*, which cauſed him ſo to make *havock of the Church*, as he himſelf confeſſeth, *Phil.* 3.6. *Gal.* 1.13. 1 *Cor.* 15.9. And ſaith he, *Acts* 26. 9. *I verily* **thought with my ſelf**, *that I ought to do many things, contrary to the Name of Jeſus of Nazareth*; *which thing I did in*

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Jeruſalem, and many of the Saints did I ſhut up in Priſon, having received Authority from the Chief Prieſts; and when they were put to death, I gave my voice againſt them, v. 10. *And I puniſhed them oft in every Synagogue, and compelled them to Blaſpheme;* **and being exceedingly mad againſt them,** *I perſecuted them even unto ſtrange Cities,* v. 11. **But** this **I did,** ſaith he, **Ignorantly** in **Unbelief,** 1 Tim. 1. 13. And thus it fares often times with many in *things about Religion*, according to that *Principle* of the *Church of Rome*, that their *Ignorance* is the *Mother of their Devotion.* And is it not ſo in this our Day with thouſands in this Land of our Nativity, that are of *lewd, wicked,* and *debauched Converſations*, yet are *very zealous* for their *Common-Prayer?* And though they will be **Drunk** many of them, and live in **known** *abominations* all the *week long*, yet ſuch is their *blind Zeal*, that they muſt needs to their *Common-Prayer* on the *Sunday*, they think themſelves undone elſe: This I know by *Experience*, *it was ſo with my ſelf for a long time together*; but now through Mercy, I can ſay with the Apoſtle *Paul*, 1 Cor. 15. 10. *I thank God I am what I am; though ſome call me a Fannatick, or a mad man.* I would not be miſtaken, I do not here go to **beat down Zeal**; *For it is good to be zealouſly affected alwayes in a good matter*, Gal. 4. 18. But I would have **Zeal joyned with Knowledge,** and *ſo ſet upon its proper and right Object*; for the *Jews*, we know, *had a Zeal to God*, **but not according to Knowledge,** Rom. 10. 2. By which **Zeal** of theirs, they went about to eſtabliſh a *Righteouſneſs of their own*, and *Contrary*, or, in **Oppoſition** to **Chriſt**, *who is made of God unto His, both* **Wiſdom, Righteouſneſs, Sanctification** and **Redemption,** 1 Cor. 1. 30.

Thou, O King, as thou art now upon thy Work of Reformation, ſee thy **Zeal run not before thy Knowledge,** leſt thou with the Apoſtle *Paul*, **make havock of the Church of God, and waſte it**; (ſure I am, thou wilt not want **Perſwaders thereunto**:) But let me beg thee in Gods fear, firſt to *Inform thy Judgement* aright, Regulate that according to the *Rule of Gods Word*; and then joyn Zeal to thy Knowledge, that ſo they may draw in one yoak together; and ſuffer me to bind this Perſwaſion cloſe to thy Conſcience, for thy Eternal good, with that ſaying of the Apoſtle, *James* 4. 17. *To him that knoweth to do well, and doth it not, to him it is ſin.*

The next thing conſiderable in this one and twentieth verſe, is, *That thoſe that came out of his own Bowels, ſlew him with the Sword.*

Whence we may obſerve, That whilſt men are acting againſt Gods People, out of a *blind Zeal*, to *bring them at an under*, and to *root them out*; God *then appears* for *his People*, and *brings their enemies low*, and

many times maketh their neareſt Relations to become their greateſt Enemies: for it is in *vain* for men to *fight againſt Chriſt*; it is hard for them to *kick againſt the pricks*; yet *thus inconſiderately do all thoſe that fight againſt his People*, and *he looketh upon it as done to himſelf*; for ſo ſaith the *Lord from Heaven*, Acts 9.4. Saul, Saul, **Why perſecuteſt thou me?** And he that **receiveth you, receiveth me**, Mat. 1.40. And in as much as you did it not to one of **the leaſt of theſe, you did it not unto me**, Mat. 25.45.

Thus in a moſt miraculous manner, & *without effuſion* of *blood*, God, on *Hezekiah's* part, *delivered Hezekiah* & the Inhabitants of *Jeruſalem*, and guided him on *every ſide*: **And thus God hath done for thee, O King.**

And this was one *great Cauſe why God expected* an *anſwerable Return* from *Hezekiah*; and to me it ſeems as a Reaſon, *Why thou, O King, ſhouldſt render to the Lord according to his Benefits beſtowed on thee*; ſeeing God **thus**, or in ſuch a *miraculous manner*, hath wrought ſuch a *Deliverance* for **thee** and **thy Friends**, without **blood-ſhed.**

The next thing that God did for *Hezekiah*, was, He *recovered* him from a *mortal diſtemper*; for ſo ſaith the Text, *ver.* 24. *In thoſe dayes Hezekiah was ſick* **to the death**, *and he prayed unto the Lord, and he ſpake unto him*, and he gave him a Sign. This Text is but an abſtract of what we have fully laid down to us, in 2 *King.* 20. 1, 2, 3. and *Iſa.* 38. 1. The which Texts we muſt have ſome recourſe to, if we intend to have a full diſcovery of what God did for *Hezekiah*, in 1 Kings 20.1. the Text ſaith, *In thoſe dayes Hezekiah was ſick unto death, and the Prophet Iſaiah the ſon of Amos came to him and ſaid unto him, Thus ſaith the Lord, Set thy Houſe in order*, **for thou ſhalt dye, and not live**; and *Hezekiah turned his face towards the Wall, and prayed unto the Lord, and ſaid, Remember now O Lord, I beſeech thee, how I have walked before thee in* **truth**, *and with a* **perfect heart**, *and have done that which is good in thy ſight*; *and Hezekiah wept ſore. And it came to paſs after Iſaiah was gone out into the middle Court, that the Word of the Lord came unto him, ſaying, Turn again, and tell Hezekiah the Captain of my People; thus ſaith the Lord, the God of David thy Father, I have* **heard thy Prayers**, *I have* **ſeen thy Tears**; *Behold, I will heal thee, on the third day thou ſhalt go up to the Houſe of the Lord.*

Many things there are in this Paſſage worthy Conſideration; and the firſt thing that I ſhall *take notice of*, is, **That** *Hezekiah was ſick* **unto Death**, *and he muſt* ſet his Houſe in order, for he *muſt dye*, and *not live*; yet *Hezekiah prayed* unto the Lord, and he *healed him.*

Whence we may note, That *many* of the *Reſolves* of God, concerning the Sons and Daughters of men, are not *abſolutely peremptory*, but

but many times *conditional*; for yet forty dayes, and *Nineveh ſhall be deſtroyed*; yet when *Nineveh* **repents**, God **repents** of the evil he intended againſt them, *Jonah* 2. 4,5,10. And thus ſaith the Lord by his Prophet, *Jer.*18.7. *At what inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom, to* **pluck up**, *and to* **pull down**, *and to* **deſtroy it**; *if that Nation againſt whom I have pronounced, turn from their evil*; *I will* **repent** *of the evil that I thought to do unto them.* And *at what inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom, to* **Build** *and to* **Plant it**; *if it do* **evil** *in my ſight, that it obey not my voice, then will I* **repent** *of the Good wherewith I ſaid I would Benefit them.* So alſo ſaith the Lord to *Ely* (upon the miſdemeanor of his Sons) by that man of God, 1 *Sam.*2.30. *I ſaid indeed, that thy Houſe, and the Houſe of thy Father ſhould walk before me, for ever*; *but now the Lord ſaith, Be it far from me*; for them that *honour me, I will honour*; and they that *deſpiſe me*, ſhall be *lightly eſteemed.*

Now know, O King, that God is about to *Re-build* and to *Plant Thee and thy People again*, and if thou and they ſhall *anſwer God in acts of* **Obedience**, and do that which is well-pleaſing in his ſight, he then will *go on* to perfect what he hath *begun*: but if Thou and thy People, and in eſpecial this *proud, Prodigal, vain-glorious*, and *moſt voluptuous* **City**, that hath all this while ſate as a Queen, and known no ſorrow, ſhall not *anſwer God in his Expectations*; then be it known to **thee** and **them**, that God will **repent** him of the **good** he intended both to **thee** and **them**; and as he *overturned* thy *Father*, and *thoſe that overturned him*, and hath been for ſome conſiderable time, *overturning, overturning, overturning* in this Land of thy Nativity; ſo know, O King, that he is as able to **overturn thee** as **them**, without thou and they make to him ſuitable Returns; *for of a* **truth**, *God is no reſpecter of Perſons, but in* **every Nation**, he **that feareth him and worketh Righteouſneſs**, is **accepted of him**, Acts 10.34,35. Therefore in Gods fear conſider thy Actings.

But to proceed, King *Hezekiah* prayes, and God heals: And thus whilſt the *Sacrifice of the wicked is an abomination to the Lord, the Prayer of the* **upright is his delight**, Prov. 15.8. *And Hezekiah turned his face to the Wall, and ſaid,* **Remember** *I beſeech thee,* **O Lord**, *how I have walked before thee in truth, and with a perfect heart*, &c. *He onely* is likely to thrive at the Throne of Grace, *who* in his appeals to God can plead the uprightneſs of his heart, and the ſincerity of his Soul; and whilſt ſome are queſtioning, *how God doth know, and whether there be Knowledge in the Moſt High?* Pſal.73.11. *Hezekiah* is earneſtly begging the Searcher of all hearts, *before whoſe eyes all things are naked and open*, to remember the Actings of his former dayes. Happy it is

with

with thy Soul, that in his *ſickneſs*, can plead with God *the good Actions of his health.*

Thus whilſt *Hezekiah* is praying to the Lord, the Lord ſhews himſelf to be what in the Scriptures of Truth he is Recorded to be; even *a God* **hearing Prayers**, Pſal.65.2. And *Hezekiah* muſt experience him to be ſuch a one; *For ſaith the Lord, Go, tell Hezekiah the Captain of my People,* **I have heard his Prayers, I have ſeen his Tears.** God is a tender-hearted God, and when his People are moved to *paſſion*, upon a right account, he then ſhews himſelf a *compaſſionate* God to them, and this he did to *Iſrael* of old, when they were in *Egypt* under their hard Task-maſters; for *the Lord ſaid, I have* **ſurely** *ſeen the affliction of my People which are in Egypt,* **and have heard** *their cry, by reaſon of their Task-maſters; for I know their ſorrows, and I am come down to deliver them,* Exod.3.7,8.

God is not onely ſaid to *hear the Prayers, and ſee the Tears of Hezekiah*, but he is as ready to **help**; for ſo is his Promiſe, *Pſal.* 50.15. *Call upon me* in the day of trouble, *I will deliver* thee, *and thou ſhalt glorifie me. A good refuge for all Gods People to flie to in time of diſtreſs.*

And here note, God doth not onely raiſe *Hezekiah* from his Bed of ſickneſs, but he alſo promiſeth to adde fifteen years to his dayes. **Thus** *he giveth* **power** *to the* **faint**, *and to them that have no* **might**, *he* **encreaſeth ſtrength**; *even the* **youth** *ſhall* **faint** *and be* **weary**, *and* **young men** *ſhall* **utterly fail**; *but* **they** *that* **wait on the Lord, ſhall renew their ſtrength**; *they ſhall* **mount up** *with* **wings of an Eagle**; *they ſhall* **run** *and* **not** *be* **weary**; *they ſhall* **walk** *and* **not** *be* **faint.** Iſai.40.31.

And ſeeing it is ſo then, O King, be perſwaded to *wait upon God*, that ſo it may be a *lengthening out* of thy *Tranquility*; queſtion with thine own Soul, *whether God hath not added to thy dayes*; remember with thankfulneſs *the* **Hollow Oak**, *with all Gods Tranſactions towards thee in that juncture of time, when an Arm of fleſh failed thee at* Worceſter; not forgetting *thy ſafe Paſſage in that little Veſſel that Rides in thy conſtant view*; and when thou lookeſt on that, ſuffer me to be thy Remembrancer, to perſwade thee, that with **thankfulneſs** of **heart**, thou **remember whence thy Deliverance came**; and that thou give to God a ſuitable return, for that I am confident God expects from thee; and withall ſeriouſly to conſider the *ſad Conſequences of Ingratitude:* For *Hezekiah* rendred not again according to the Benefits beſtowed upon him, but his heart was lifted up; *therefore wrath was upon him, and upon Judah and Jeruſalem.*

God doth not onely promiſe to **heal** *Hezekiah*, and *to add fifteen years to his dayes*; but further he *giveth* **him** (according to his own requeſt)

queſt) a *Sign*, and ſuch an one, the like of which neither before nor ſince was known; for *moſt miraculouſly* he *alters* the *courſe* of the *Heavens*, for the *Sun who like a* **Bridegroom** *coming out of the Chamber, and rejoyceth as a ſtrong man to run a Race*, Pſal. 19. 5. is by the great Power of God **called back again** fifteen Degrees.

Whence we may take notice of the *great Condeſcention of the great God*, for the *ſatisfying* his *faithful ones*. And this was his dealing with *Gideon*, Judges 6. who *requires a Sign, that the Angel talked with him*, v. 20. *And the Angel put forth* the end of his *Staff that was in his hand*, and touched the fleſh, and the unleavened cakes that *Gideon* had provided, *and there aroſe fire out of the Rock*, and conſumed them.

And again, when *Gideon* by Gods Appointment was to relieve *Iſrael* from the hands of the *Midianites*, *Amalekites*, and the Children of the Eaſt, that were gathered together in the Valley of *Jezreel*, Judges 6. 33. *Gideon* requires a **Sign**, if God would deliver *Iſrael* by his hands, ver. 36. And *Gideon* alſo propounds his own ſatisfaction; Behold, ſaith he, v. 37. *I will put a Fleece of Wool in the Floor, and if the Dew be on the Fleece onely, and it be dry upon all the Earth beſides,* **then ſhall I know** *that thou wilt ſave Iſrael by my hand, as thou haſt ſaid*; and ſaith the Text, **It was ſo**, v. 38. *For he roſe up early in the morning, and thruſt the Fleece together, and wringed* **out of the Fleece a Bowl full of water**: Yet this will not fully ſatisfie *Gideon*, but he muſt come to the Lord, as once *Abraham* did, when he petitioned for *Sodom*, Gen. 18. **with an once more**; for *Gideon* ſaid unto God, Let not thine anger *be hot againſt me, I will ſpeak* **but** *this* **once**; *let me prove I pray thee but* **this once** *with the Fleece*; *let it* **now** *be dry* **only upon the Fleece**, *and upon all the ground let there be Dew*; **And God did ſo that night**; for it was wet upon all the ground. *It is good then for Souls to be ſingle-hearted to God, that God may be ſatisfactory to them.*

Thus having particularly diſcovered the manner of Gods *merciful dealings* towards *Hezekiah*; I ſhall now come to the words of my Text; wherein is briefly diſcovered *Hezekiah's unthankful behaviour to God.*

But Hezekiah **rendred not again according to the Benefits beſtowed upon him**, *but his heart was lifted up*; *therefore wrath was upon him, and upon Judah and Jeruſalem.*

And becauſe the main drift of the Spirit in the Text is, to diſcover *Hezekiah's* neglect, *in not rendring* to God, and the ſad Conſequences thereof; I ſhall therefore firſt conſider what *Rendring is*, before I come to draw any teachable Concluſions from the Text.

Rendring, then ſimply ſo conſidered, is none other, but a *giving*

to God or Man that which is their due; for ſo ſaith the Spirit, 1 *Chron.* 16. 29. **Give** *unto the Lord the* **Glory due** *unto his Name*; and *Rom.* 13.7. *Render* therefore to all men their **dues**, **Tribute** *to whom* **Tribute is due**, **Cuſtom** *to whom* **Cuſtom**, **Fear** *to whom* **Fear**, **Honour** *to whom* **Honour**; as if he ſhould ſay, *Give freely to God and Man that which belongeth to them*, according to the ſaying of the Lord Chriſt himſelf, *Mat.* 22.21. **Give** *to* **Ceſar** *the things that are* **Ceſars**, *and to* **God** *the* **things that are Gods.**

There is alſo a *Rendring* ſpoken of in Scripture, *by way of Requital*, *for ſome Benefit beſtowed*, or *Injury done*; and this is ſometimes called *Rendring*, and ſometimes *Recompencing* and *Requiting*, as in that of *Luke* 14. 12,14. *When thou makeſt a Dinner, or a Supper, call not thy Friends, nor thy Brethren, nor thy Kinſmen, nor thy rich Neighbours, leſt they alſo bid thee again, and a* **Recompence** *be made thee*; ——*But call the Poor, the Maimed, the Blind, and the Halt, and thou ſhalt be bleſſed; for they cannot* **Recompence** *or* **Requite thee**; and in 1 *Tim.* 5.4. where Children and Nephews are required to **requite** their Parents; and 1 *Theſ.* 5.15. where it is the Advice of the Spirit, that *no man ſhould* **render evil** *for* **evil** *to any man.*

So that there is a *Rendring* belongs to *man from man*, ſimply ſo conſidered, as they ſtand in *ſuch* or *ſuch Relations*; as *Children* to *Parents*, *Servants* to *Maſters*, *Wives* to *Husbands*, or *Subjects* to *Princes*: And there is alſo a more *Reſpective Rendring* due to men, as they are *Benefactors*, or *better than ordinary in thoſe Relations*; as *from a Child* to an *indulgent Father*, *from* a *Servant* to a *very bountiful Maſter*, from a *Subject* to his *Prince*, as he is *Wiſe* and *Prudentially careful*, *laying about him every way*, for the *better well-being* of his Subjects; one that *refuſeth* the *way* of *Rehoboam* the Son of *Solomon*, who *threatned* to make the *burthens* of his Subjects *heavier* and *heavier*, and to be *worſe* to them than was his *Father*; 1 Kings 12. 11. But to ſuch an one that will *undo the heavy burthens*, and *let the oppreſſed go free*, according to that of *Iſa.* 51.6. I ſay, to **ſuch** a *Father*, *Maſter* and *Prince*, there is a more *Tender*, *Reſpective*, *Affectionate Rendring due*, and that by way of *Requital*, to *anſwer the Love*, *Bounty* and *Care* of ſuch a *Father*, *Maſter* or *Prince*.

And this is that *Rendring* in my *Text* that God expecteth from *Hezekiah*, that as he had been a *bountiful* and a *full-handed* God to him; ſo he expected that *Hezekiah*, **though a King**, ſhould have had his *mouth filled with his Praiſes.*

For when the *King of Babylon ſent Ambaſſadors to him*, *to* **enquire** *of the*

the **Wonder** *that was done in his Land*, 2 Chron. 32.31. God *expected* that *then* he ſhould have **ſhewed** the Ambaſſadours, how *miraculous God had been in delivering him from his Enemies, and recovering* him; and in *ſatisfying* his *Requeſt*, in *cauſing the Sun to run retrograde*, in token of the *certainty* of his *recovery*, and of the fifteen years *addition* to his dayes; by which means God would have been *glorified in the eyes of the Heathen*; which is *that* that God *requireth*, That his People ſhould *ſing forth the Honour of his Name, and* **make his Praiſe glorious**, Pſal. 66. 2. *And alſo ſaith the Lord by the Prophet*, Iſai. 42. 12. *Let them* **give glory** *unto the Lord, and* **declare** *his* **Praiſe** *in the* **Iſlands.**

A good Leſſon for thee to learn, O King, that when Ambaſſadours are ſent from forreign Princes, to Congratulate thy condition, that then thou remember before them, to glorifie that God, and ſet forth his Praiſe, who hath been ſo miraculouſly bountiful unto thee.

But *Hezekiah* rendred not again according to his Benefits beſtowed upon him, but his heart was lifted up; therefore wrath fell upon him, and upon *Judah* and *Jeruſalem*.

Queſt. But here it may be demanded, when a perſon may be ſaid, to **render duely to God.**

Anſw. To this I Anſwer, A perſon may *then* be ſaid to *make ſuitable Returns*, or *duely* to *render* to God, when in the *Relation* he *ſtandeth in*, he ſhall as much as in him lieth, *Act faithfully both to God and man*, according to the mind of God, whether they be Men or Women, as they ſtand in the Relations of *Servants* or *Maſters*, *Children* or *Parents*, *Wives* or *Husbands*, *Subjects* or *Princes*: And becauſe the ſubject matter of my Text is concerning *Prince* and *People*, I ſhall not ſtand to particularize the *duty* of the other *Relations*, but ſhall as briefly as I may, come to a diſcovery of what I know from the Scriptures, to be the Mind of God in thoſe Relations that concern my Text.

And firſt of the duty of a *Subject* to his *Prince*; a *Subject* may properly be ſaid *duely* to *render* unto God, when according to the ſaying of the Lord Chriſt, Mat. 22.20. *He doth* **give** to **Cæſar** *the* **things** *that are* **Cæſars**, *and to* **God** *the* **things** *that are* **Gods**; when he doth that in the *Worſhip of God* that is *agreeable* to the *Mind of God*, revealed in that *plain Directory*, the *Holy Scriptures* of *Truth*: And when according to that Rule alſo he doth *render* to his *Prince Tribute*, *Cuſtom*, *Fear* and *Honour*, according to the direction of the Spirit, *Rom.* 13.7. A more full diſcovery hereof is laid down in my Declaration.

And ſecondly, A Prince may properly be ſaid to *render duely to*

 God,

God, when he doth also *follow* the *direction* of the *same Spirit* in the *Directory*; who saith, 2 *Sam.* 23.3. *He that Ruleth over men, must* **be just**, *Ruling in* **the fear** of **God**. This *fear of God*, is that which made good *Nehemiah*, when he was *appointed* **Governour** *over the Land* of *Judah*, *neither* **he** *nor his* **Brethren** *not to eat the Bread of the Governour*, Nehamiah 5.14. For saith he, v.15. *The former Governours that were before me, were chargeable to the People, and had taken of them* **Bread** *and* **Wine**, *besides forty shekels of Silver; yea, even their Servants bare rule over the People*; But saith he, *So did not I:* And he *addeth this as a Reason*, **Because of the fear of God**: And this is that which the Wise man telleth us, is the sum or substance of all that is required from Man, in the twelfth Chapter of his *Ecclesiastes*, and the thirteenth verse. Let us hear the Conclusion of the whole matter, **Fear God**, and *keep his commandments*; *for this* (saith he) *is the whole duty of Man:* and so saith the Prophet, *Micah* 6. 8. *He that shewed thee, O man, what is good. And what doth the Lord require of thee,* **but to do justly**, *and to* **love mercy**, *and to walk* **humbly with thy God**?

Princes, Rulers, Governors and *Magistrates* **then**, are required to do *tha work* for which they are set up, for they are Gods Vice-gerents, set up by him for the *due Administration* of *Justice*, and *not to be a terrour to good works, but to the evil*; *and are* continually *to attend upon that very thing*, Rom. 13.1,3,4,6.

In that Antient History of the Succession of the *Saxon* Monarchs, page 370. It is Recorded to the yet lasting fame of *Edgar*, sometimes a *King* of this Island, That he was so endowed with that *Heaven-bred*, and *most Heroick Principle of the due Administration of Justice*; as in his Circuits he took so strick an account of the *due Execution of his Laws*, and of the *Demeanour* of his *great Men*, and *especially* of his *Judges*, as that he *severely punished them*, as often as he found the *Execution of their Places ballanced either with* **bribery**, or **partiality**: So that (saith the Story) there was *never less Robbery*, *Deceit* nor *Oppression*, than in the Reign of this *worthy* King.

Therefore let me beg thee, O King, as thou tendereſt thy own good, both here and hereafter, *Rule with Diligence*, and with *King Edgar* let After-ages know to thy lasting Praise, that thou *hadst a delight to do thy Subjects good*, in *seeking Judgement*, in *Relieving* the *Oppressed*, in *Judging* the *Fatherless*, and in *Pleading* for the *Widow*, in *being a terrour to Evil Works*, and in shewing thy self a *Countenancer of them that do well*. *Measure thy Subjects Actions by a direct Rule*: And as thou art a *King* over *three Kingdoms*, such as make much ado about their

Christianity,

Christianity, see that their Actions be *Christ-like*; for the assuming either the Title or Form of Christianity cannot do it; for *from such as have not the Power of Godliness, there ought to be by the People of God a turning away*, 2 Tim.3.5. For, *every one that nameth the Name of Christ, is to* **depart from iniquity**, 2 Tim.2.19. And it ought to be their *onely* care, to have their *Conversation as becometh the Gospel of Christ, — striving together for the Faith of the Gospel*, Phil. 1.27 Not for the Promotion of *Stage-Playes, Dancings, May-games*, and *Pastimes*; for Christians are to *abstain from all appearance of evil*, 1 Thes. 5.22. *And as Pilgrims and Strangers they are to abstain from fleshly lusts, which war against the Soul*, 1 Pet.2.11. *And the lust of the flesh, the lust of the eye, and the pride of life, is not of the* **Father**, *but of the* **World**, and must **perish with the World**, 1 Joh. 2. 16.

Be *careful* therefore, I beseech thee, O King, of the *Actions* of thy *Subjects*, it stands thee in hand *so to do*; for a **fruitful Land** *God turneth into* **barrenness**, *for the* **wickedness** *of* **them that dwell therein**, Psal.107.34. Yea, and thou maist fare the worse for it too; *For* the **Transgression** *of a Land*, **many are the Princes thereof**; *But by a man of understanding and Knowledge, the state thereof shall be* **prolonged**, saith the Wisest of the Sons of men, *Prov.*28,2. *O then, in the fear of him that accepteth not the person of Princes, nor regardeth the rich more then the poor*, Job 34.19. *In the fear of him that leadeth Princes away* **spoiled**, *and overthroweth the strength of the Mighty; that poureth contempt upon Princes, and weakneth the Mighty*; that *taketh away* the *heart* of the *Chief of the People* of the *Earth*, *and causeth them to wander* in *a Wilderness, where there is no way*, Job 12.19,21,24. *In the fear of him* that bringeth *Princes* to *nothing*, *and maketh the Judges of the Earth, as vanity*, Isai.40.23. *In the fear of that God*, **that hath done such great things for thee**, be perswaded for thine own good, to render to him according to his Mercy bestowed, in seeing the **due** *Administration of Justice without respect of persons*; that so thou mayest *Relieve* the *poor oppressed of thy People*, that of a long *time* have *groaned* under the *Administration of Male-Justice*.

And know, O King, that as thou art to do *justly*; so thou art required to love *Mercy*, it is that which God accepteth before Sacrifice; for so saith the Prophet, *Hos.*6.6. For *I desired* **Mercy**, *and not Sacrifice, and the knowledge of God more than Burnt-offerings*; for by **Mercy** and **Truth** *Iniquity is purged, and by the* **fear of God** *men depart from evil*, Prov.16.6. For **Mercy** and **Truth preserve the King**, *and his Throne is upholden by Mercy*; For *he that followeth after Righteousness and*

Mercy; *findeth Life*, *Righteouſneſs and Honour*, Prov.21.21. *A good man is* **Merciful** *and lendeth, and his Seed ſhall be bleſſed*, Pſal. 37. 26. Yea, *Bleſſed are the* **Merciful**, *for they ſhall obtain* **Mercy**, Mat.5. 7. But *he ſhall have* **Judgement without Mercy, that hath ſhewed no Mercy**; *And* **Mercy** rejoyceth *againſt Judgement*, James 2.13. The neglect of *ſhewing Mercy*, is that which cauſed the wrath of God to burn hot againſt *Iſrael* of old, *Zech.7.9.* For *thus ſpake the Lord of Hoſts, ſaying, Execute true Judgement, and ſhew Mercy and Compaſſion* every *man to his Brother, and oppreſs not the Widow, nor the Fatherleſs, the ſtranger, nor the Poor; and let none of you imagine evil againſt his Brother in his heart: But they refuſed to hearken, and plucked away the ſhoulder, and ſtopped their ears that they ſhould not hear*, &c. **Therefore came a great wrath from the Lord of Hoſts**, v.12.

Then be perſwaded, O King, to *ſhew Acts of Mercy*, thou haſt Objects *enough to exerciſe it upon*; and know, That *pure Religion and undefiled before God and the Father, is this*, *To* **viſit the Fatherleſs and Widows in their Affliction**, James 1.27. *Not to make Fatherleſs and Widows, to bring them to Affliction.* And in thy ſhewing Mercy, take the Advice of the Spirit of God, in *Rom.12.8. To do it readily, and with Cheerfulneſs.*

Thou haſt begun already to tread in this Way, in thy Act of Oblivion, let not the malicious endeavours of any, though never ſo great, pervert thy ſteps; for it is one of *Zions* Paths.

A third thing that is required of thee, O King, is, That as thou art *to do Juſtly*, and *to love mercy*; ſo *alſo*, to **walk humbly with thy God.**

But here it may be demanded, when a perſon may be ſaid to *walk humbly with God?*

To this I Anſwer; A man may *then* be properly ſaid, to *walk humbly with his God*, *when* he goeth not *before God*, or *without God* in his Actions; but that in all his undertakings, he doth that which is *required of him by God*, in order to his *humble obedience to God*, whether it be in the *Worſhip and Service of God*, or in his *Actings towards men:* Thus *Enoch* **walked with God** *three hundred years*, Gen.5.22. And *Enoch* walking with God, God was ſo well pleaſed therewith, as that he *exempted him from the Pangs of Death*; for ſo ſaith the Text, v. 24. *And* Enoch *walked with God, and was not; for God took him: Enoch* walked with God *faithfully*; *for without* **Faith** *it is Impoſſible to pleaſe God*, Heb.11.6. And we find him ſo *Recorded* in *that Catalogue* of *faithful ones*, Heb. 11.5. *By faith Enoch was tranſlated, that he ſhould not ſee death, and was not found, becauſe God had tranſlated him; and*

before

before he was translated, he had this Testimony, **That he pleased God.**

Thus *Noah* also *walked with God*, Gen.6.9. And when a *World of wicked Men and Women*, for their *ungodliness must be drowned*; *the Lord said unto* Noah, *Come thou, and all thy House into the Ark*; *for* **thee** *have I seen* **Righteous** *before me in this Generation*, Gen.6.1.

Thus also *Zacharias* and *Elizabeth*, the Father and Mother of *John* **the** *Baptist*, who walked with God, Luke 1.5,6. *who were both righteous before God, walking in all the Commandments and Ordinances of the Lord,* **blameless.**

So that I say, To *walk humbly with God*, is to *follow God fully* in *all* his *Laws, Statutes, Ordinances*, and *Appointments*.

And thus the *Church* and *People of God*, are required to be *Followers of God, as dear Children*, Eph.5.1. That as *Children* are to *follow* the *Directions* and *Appointments* of their *Earthly Parents*; so *Gods People* should *follow* the *Directions* and *Appointments* of their *Heavenly Father*; and should *walk* in the *foot-steps* of the *Flock* of God, *gone before*; who run *neither before* nor *without God*; but with the Prophet *David*, *Psal.* 119.32. in the *Laws, Statutes, Ordinances* and *Appointments* of God: *Thus they walked humbly with their God*. So that this is that which I would willingly lay before thee, O King; and also beg and entreat thee for thine own good, seriously to consider of, That to *walk humbly with God*, **Is not to walk in any way,** but in **that** *which is well-pleasing to God; in that way which is* by *himself directed, for his to walk in*; for persons *cannot* be said *to be no more* **Forreigners** and **Strangers**, *unless* they *become fellow Citizens with the Saints, and of the Houshold of God; being built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief Corner stone*, Eph. 2.19,20. By which means **onely**, *they grow up an Holy Temple in the Lord, in whom they also are builded together for an Habitation of God, through the Spirit*, ver.21,22.

Then consider thy standing, O King, and with *Hezekiah* purge out the filthiness of thy Holy Things, in order to thy walking *humbly with thy God*; in order to thy **Rendring duely to God**, for thy great Mercies received, considering the *danger* of *not Rendring*.

For *Hezekiah* rendred not again according to the Benefit done unto him, for his heart was lifted up; **therefore wrath was upon him, and upon Judah and Jerusalem.**

Thus having shewed in some measure the Occasion of the words of my Text; I shall now come to the handling of the words themselves.

But *Hezekiah* rendred not again according to the Benefit done unto him,

him, for his heart was lifted up; therefore there was wrath upon him, and upon *Judah* and *Jerusalem*.

The words in themselves contain these four Particulars.

1. Gods Benefits bestowed upon *Hezekiah*.
2. *Hezekiah's* Unthankfulness to God.
3. The Reason of *Hezekiah's* Unthankfulness.
4. The sad Consequences of his Unthankfulness.

1. Gods Benefits bestowed upon *Hezekiah*, in these words, **According to the Benefit done unto him.**

2. *Hezekiah's* Unthankfulness to God, in these words, **But Hezekiah rendred not again.**

3. The Reason of *Hezekiah's* not rendring, in these words, **For his heart was lifted up.**

4. The sad Consequences of *Hezekiah's* not rendring. And they are two fold, and implyed in these wotds:

1. **Therefore there was wrath upon him**; And,
2. **Upon Judah and Jerusalem.**

But *Hezekiah* rendred not again according to the Benefit done unto him, for his heart was lifted up; therefore there was wrath upon him, and upon *Judah* and *Jerusalem*.

Thus having laid down the *Occasion* of the *words* **of the Text**, and the *Particulars contained* **in the Text**; I shall now proceed to lay down, what *teachable Conclusions may be drawn* **from the Text**; which are these three:

1. *That God requires suitable Returns for Benefits bestowed, though from the greatest of Men or Nations; upon the neglect whereof, God punisheth without respect of persons.*

2. *That many times God punisheth a People, for the miscarriages of their Governours, whether in Church or State, or in a particular Family.*

3. *That outward enjoyments many times do so affect the heart of man, as that they lift it up, even to the forgetting of God, and to their own ruine.*

To the first of these, *That God requires suitable Returns for Benefits bestowed, though from the greatest of Men or Nations; upon the neglect whereof, God punisheth without respect of persons.*

King *David*, I presume, was well acquainted with the Truth of this Assertion, which made him so earnestly enquire, what he should render to God, in *Psal.* 116. after a full Declaration of what God had particularly done for his Soul; he cryeth out, ver. 12. *What shall I render to the Lord, for all his Benefits bestowed upon me?* And in v. 13.

and

and 14. he gives in his Resolution, *I will*, saith he, *take the Cup of Salvation, and call upon the Name of the Lord; I will pay my Vowes unto the Lord now, in the presence of all his People*; and in *Psal.*58.12. *These Vowes are upon me, O God, I will render Praises unto thee.*

But for the proof of this point; consider, *Nebuchadnezzar* King of *Babylon*, who dreamed a Dream, which to him was very terrible; insomuch, that *his spirit was troubled, and his sleep brake from him*, Dan.2. 1. Then the *King commanded to call the* Magicians, *and the* Astrologers, *and the* Sorcerers, *and the* Caldeans, *to shew the King his Dream*; to whom *he promised great Rewards, if they could shew him the* **Dream**, *and the* **Interpretation**, (for it was gone from the King) *But if they could not, then he threatned* **death to them**, *and* **ruine** *to their Houses*, vers.6,7,8,9. The which they could not do; and thereupon a **Command** *went out from the King, to* **slay them**: The Executioners of whose *Will* sought *Daniel* and his *Fellows* also to *slay them*. Then *Daniel enquired of Arioch the Captain of the Kings Guard, the Reason of the hastiness of the Decree from the King, who telling him the matter; Daniel went in to the King, and desired time that he might shew the King both the* **Dream**, *and the* **Interpretation**; the which being granted, he suddenly after came and told it the King, v.31. *Thou, O King, sawest, and behold a* **great Image**; *this great Image, whose brightness was excellent, stood before thee, and his form was terrible.*

This Images Head was of fine **Gold**, *his Breast and his Armes of* **Silver**, *his Belly and his Thighs of* **Brass**, *his Legges of* **Iron**, *his Feet part of* **Iron**, *and part of* **Clay**; *Thou sawest till that a* **Stone** *was cut out without* **hands**, *which* **smote** *the* **Image** *upon his* **feet**, *that were part of* **Iron** *and part of* **Clay**, *and brake them to* **pieces**.

Then was the **Iron**, *the* **Clay**, *the* **Brass**, *the* **Silver**, *and the* **Gold** *broken to pieces together, and became then as the Chaff of the Summer Threshing-floors*; and the *wind carried them away, that no place was found for them*; *and the* **Stone** *that smote the* **Image**, *became a* **great Mountain**, *and filled the* **whole Earth**. *This is the Dream* (said Daniel) *and I will tell the* **Interpretation thereof** *before the King.*

THOU O King, *art a* **King of Kings**, *for the God of Heaven hath given thee a* **Kingdom**, **Power**, *and* **Strength**, *and* **Glory**; *and wheresoever the* **Children** *of men dwell, the* **Beasts** *of the* **Field**, *and the* **Fowls** *of the* **Heaven** *hath he given into thine hand, and hath made thee Ruler over them all*; **Thou art this Head of Gold.**

By all which we see, that God had done very much for *Nebuchadnezzar*, and made him **King of Kings**, and **higher than all the Kings of the Earth**: Yet when *Nebuchadnezzar rendreth not to God according*

to

to the Benefits bestowed, God takes him down from all his Pomp; when *Nebuchadnezzar forgat God that made him so* **great**, and begins to *Sacrifice to his own Net*, *as he did*, Dan. 4.30. For said the King, *Is not this Great Babylon*, **that I have builded** *for the House of my Kingdom*, **by the Might of my Power**, *and for the Honour of my Majesty?* Thus whilst he was *glorying himself*, instead of *glorifying God*, God takes him down; for so saith the Text, v.31. *Whilst the word* **was in the Kings mouth**, *there fell a voice from Heaven, saying, O King Nebuchadnezzar*, **to thee** *it is spoken*, *the* **Kingdom** *is departed from* **thee**, *and they shall drive thee from men, and thy dwelling shall be with the Beasts of the Field; they shall make thee to eat grass as Oxen*, *and* **seven times** *shall pass over thee*, **until thou know** *that the* **Most High Ruleth in the Kingdom of men, and giveth it to whom he will**; and saith the Text, v.33. *The same hour was the* **thing fulfilled** *upon Nebuchadnezzar.* So that in him we see the *Assertion* made good, *That God requires suitable returns for mercies bestowed, though from the greatest of Men or Nations.* This man was **so great**, as that there was *none greater*; for he was *over All*; not a King over some *few Countries*, or an *Emperour* over *seven Nations*, but a *Monarch*, one that had an *unlimited* and an *universal Power*, v.36. Yet when he comes to *walk contrary to God*, *God walks contrary to him*; when he refuseth *to glorifie God*, God will be glorified *upon him.*

The like we may see in *King Saul*, 1 *Sam.*15. The *Prophet Samuel* came to him, and appointed him his work from God; and in his so doing, he first layes before him *what God had done for him*; and giveth it in as a Reason, why *Saul* should perform the Will *of God*; for saith he, v.1. *The Lord sent me to* **Anoint** *thee to be King over his People, over* Israel; *Therefore hearken thou unto the* **voice** *of the* **Words** *of the* **Lord**; *Thus saith the Lord*, I **remember** *what Amalek did to Israel, how he laid wait for him in the way, as he came up out of the Land of Egypt*; *now go and smite Amalek, and utterly destroy All that they have, and spare them not, but utterly destroy both Man and Woman, Infant and Suckling, Ox and Sheep, Camel and Asse. Amalek* lay in wait, to have *destroyed Israel*; now *God takes Israels Cause in hand, and Amalek must be* **utterly** *cut off. It is good for the People of God, to let God alone with his own Work*; *for* **vengeance** *is mine, and* I **will repay it**, *saith the Lord*, Rom.12.19. And Gods *time* is the best *time to revenge in*; for so saith the Lord by his Prophet, *Zephaniah* 3.8. *Wait ye upon me, untill the day that I rise up to the prey; for my determination is, to gather the Nations, that I may assemble the Kingdoms, to pour upon them mine Indignation, even all my fierce Anger*; for, *All the Earth shall be devoured*

voured with the fire of my Jealousie: for, saith the Prophet, *It is the day of the* **Lords vengeance**, *and the year of Recompences, for the Controversie of Zion*, Isai.34.8. And saith the Lord, *I am jealous for Jerusalem and for Zion, with a great jealousie*, Zach.1.14. *For* **precious** *in the sight of the Lord, is* **the death** *of his Saints*, Psal.116.15. and Psal.9.12. *When he maketh* **Inquisition for blood**, *he* **remembreth them, and forgetteth** *not the Cry of the humble.* Had *Israel* been the *Revenge* of his *own quarrel*, it had not made so much for *Israels comfort*, neither would *Amalek* have had his *deserved due*; *Israel* might have *under-done the Work*; for *Israel* knew not the *bent* of *Amaleks spirit*, so well as *he* that *took* the *Work* in *hand*; for God sees not as Man sees, Man onely knows the *outward act*, but God also the *intention* and *thought of the heart*; God without all Question knew that *Amalek intended* the *utter ruine of Israel*; and therefore *Amalek* must be *utterly destroyed:* For God is a Righteous God, and commonly deals with men by the **Law of Retaliation**; *for Adoni-bezek* said, *Threescore and ten Kings having their Thumbs* and *their great Toes cut off, gathered their Meat under my Table*; **as I have done so God hath done to me**, Judges 1.7. And *Nathan* said unto *David*, 2 *Sam.*12.9. *Thou hast done evil in the sight of the Lord, thou hast killed* Uriah *the* Hittite *with the Sword, and hast taken his Wife to be thy Wife; now therefore* **the Sword shall never depart from thine House**, &c. *And I will take* **thy Wives** *before thine eyes, and give them to thy Neighbour, and he shall lye with them in the sight of the Sun; for thou didst this* **secretly**, *but I will do this* **before all Israel**, *and* **before the Sun.** And the Prophet *Samuel* also said unto *King Agag*, 1 Sam.15.33. *As thy* **Sword** *hath made Women* **Childless**, *so shall thy Mother be* **Childless among Women**; *and Samuel hewed Agag in pieces before the Lord.*

It is good for men **then** in all their undertakings, to do *to others*, as they *would have others to do unto them:* And this is that *golden Rule*, that the Lord Christ himself layes down, *Mat.7.12. All things* **whatsoever** *ye would that men should do unto you, do ye* **even** *so unto them; for this is the Law and the Prophets:* And that he might the better bespeak his People to a strict Observation of this Lesson, he requires them in the first and second verses, *Not to judge, lest they be judged*; for saith he, *with what* **judgement** *ye* **judge**, *ye shall be* **judged**; *and with what* **measure** *ye* **met**, *it shall be* **measured** *to you again:* The perfect Law of Retaliation.

I am the willinger to say the more to this, though I am upon a *digression*, because, if possible, I might keep others from *transgression*; for there are many in this our day, I know, that are ready and willing

to *run head-long* to the *ruine of the People of God* here, though it be to the *ruine of their own Souls hereafter, and that to Eternity*; for so saith the Lord Christ himself, *Mat.*25.41. *Then shall the King say to them on his left hand*, **Depart from me**, *ye cursed, into* **Everlasting fire**, *prepared for the Devil and his Angels; for when I was an Hungry, ye gave me no meat; I was Thirsty, and ye gave me no Drink; I was a Stranger, and ye took me not in; Naked, and ye cloathed me not; Sick, and in Prison, and ye visited me not; for, inasmuch as ye did it not to one of* **these little ones**, *v.*45. *or the* **least of these my brethren**, *ye did it* **not unto me**, v. 40.

Whence I would have all *persecuting spirits* to take notice, That if *Christ at that great day will be so strict upon men, for omitting the doing of that good, that they might have done to the People of God; that he will be far more stricter with them, for doing Acts of violence against them*; for God is very tender of his People, however men esteem of them; and so saith the Prophet, *Zach.*2.8. **He that toucheth you, toucheth the Apple of his eye.** God hath been Eminent in his Judgements of late dayes: And therefore let all *persecuting spirits*, **bear**, and **fear**, and **tremble**, for the Lord will appear mightily for his People.

But to return to our matter: King *Saul* being fully Commissionated for this work of *Amaleks* destruction; and being perswaded to the faithful performance thereof by *Samuel*, upon the account of what Benefits God had done for him; *yet Saul rendred not according to the Benefits bestowed upon him*; and therefore he was looked upon as a *Rebel against God*, 1 Sam.15.23. in that he saved the best of the Sheep and Oxen, and King *Agag* alive; and this caused God to rend the Kingdom from him, v. 28. And this is that, together with his going to the Witch of *Endor*, that also cost him his life; for so saith the Text, 1 *Chron.*10.13. *So Saul died for his transgression, which he committed against the Lord, even against the Word of the Lord, which he kept not; and also for asking Counsel of one that had a familiar spirit, to enquire of it*: So that in *Saul* also we see the *Assertion* made good, That God requires suitable returns for Benefits bestowed, though from the greatest of Men or Nations; upon the neglect whereof, God punisheth without respect of Persons.

It is neither the *Name*, *Dignity* nor *Power* of the *greatest of Kings*, that can *exempt* them *from the sin-revenging hand of God*; *for Tophet is ordained of old*, saith the Prophet, *Isaiah* 30. 33. *yea*, **for the King it is prepared**, *he hath made it deep and large; the pile thereof is fire and much wood; the Breath of the Lord like a stream of Brimstone doth kindle it.*

Neither

Neither is it the *greatneſs of a Nation* or *a People*, that can excuſe them, if they be found ſinning againſt God; witneſs *Iſrael of old*, *a Nation* like the *Sands of the Sea ſhore*, or *as the Stars in the Firmament for number*; yea, the Lords *Portion*; for ſo ſaith the Text, *Deut.*32.9. The Lords *People are his Portion*, *Jacob is the Lot of his Inheritance*; *the Vineyard that his own right hand hath planted*, Pſal.80.15. Such as in their day had the higheſt Priviledges of any Nations under the Heavens; for ſo ſaith the Prophet *David*, *Pſal.*147.19,20. *He ſhewed his* **Word** *unto Jacob*, *his* **Statutes** *and his* **Judgements** *unto Iſrael*, *he hath not dealt ſo with any* **Nation**: And *as for his* **Judgements**, *they have not known them*; yet for all *this*, by reaſon of *Gods ſin-revenging hand upon them*, the Apoſtle *Paul* takes up a great Lamentation, *Rom.*9. the beginning, and tells us, *That he could wiſh himſelf*, *that he were accurſed from Chriſt*, *for his Brethrens ſake*, *concerning the fleſh*; *who*, ſaith he, *are* Iſraelites, to whom *pertaineth* the *Adoption*, and the *Glory*, and the *Covenants*, and the *giving of the Law*, and the *Service of God*, and the *Promiſes*; whoſe are the *Fathers*, and of whom *concerning the fleſh*, *Chriſt came*.

Yet notwithſtanding all theſe high Priviledges, the Prophet is ſent to them with a Meſſage from the Lord, *Iſaiah* 6.9,10. *Go*, *ſaith the Lord*, *and tell this People*, *Hear ye indeed*, *but underſtand not*; *and ſee ye indeed*, *but perceive not*; *make the heart of this People fat*, *and make their ears heavy*, *and ſhut their eyes*; *leſt they ſee with their eyes*, *and hear with their ears*, *and underſtand with their hearts*, *and convert*, *and be healed*.

And what's the Cauſe of all this, may ſome ſay?

Anſw. The Prophet that was ſent on this Meſſage, with other of the Prophets, will give a perfect anſwer, and tell you, *That Iſrael did not render unto the Lord according to his Benefits beſtowed*; *and therefore wrath was upon them from the Lord*; *for God had planted them a noble Vine*, *wholly a Righteous Seed*; but they were turned into *the degenerate Plant of a ſtrange Vine unto him*, ſaith the Prophet, *Jeremiah* 2.21. And the Prophet *Iſaiah* ſings the ſame Song, *Iſaiah* 5.1,&c. *Now will I* **ſing**, ſaith he, *to my well Beloved*, *a* **Song** *of my well Beloved touching his* **Vineyard**. *My well beloved hath a* **Vineyard** in *a very fruitful Hill*, *and he fenced it and gathered out the ſtones thereof*, *and planted it with the* **choiſeſt Vine**; *and he Built a* **Tower**, *and ſet a Winepreſs therein*, *and he looked that it ſhould bring forth* **Grapes**, and it brought forth **Wild Grapes**. V.7. The *Vineyard* of the Lord of Hoſts, is the *Houſe of Iſrael*, *and the Men of Judah*, his *pleaſant Plant*; *and he looked*

for Judgement, *but behold*, Oppreſſion; *for* Righteouſneſs, *but behold*, a Cry.

And therefore God calls themſelves to Judge the Cauſe, v. 3. *And now, O Inhabitants of Jeruſalem*, and men of Judah, *Judge, I pray you, between me* and *my Vineyard, What could have been done more to my Vineyard, that I have not done in it? And now, ſaith he, Go to, I will tell you what I will do to my Vineyard, I will take away the Hedge thereof, and it ſhall be eaten up*; and break *down the* Wall *thereof, and it ſhall be* troden down; and I will lay it waſte, *it ſhall not be pruned nor digged*; *but there ſhall come up* Briers and Thorns. And for theſe Miſ-actings of theirs, the Lord by his Prophet, *Iſai.* 1. 2. takes up a great complaint, ſaying, *Hear O Heavens, and give ear O Earth*; for the Lord *hath ſpoken, I have nouriſhed and brought up Children, and they have* rebelled againſt me; *the Ox knoweth his Owner*, and the *Aſſe his Maſters Crib*; *but Iſrael doth not know, my People do not conſider: Ah! ſinful Nation, a People laiden with Iniquity, a Seed of Evil-doers, Children that are Corrupters*; *they have forſaken the Lord, they have provoked the Holy One of Iſrael to anger, they are gone away backward:* By Reaſon whereof, we ſee the Lord looks upon their *Holy Duties as nothing, even as vanity*; and their *burning of Incenſe*, an *abomination unto him.*

Whence we may note, That though men be in the *Perfect* and *Real Way of God*, as to his *Worſhip*; yet, if they do not *render to God*, if *their Converſation* anſwer not *their Profeſſion*, the *beſt* of their *Worſhip* is but *vain* and *abominable in Gods ſight*; and ſuch as God is *weary* to *bear*, Iſai. 1. 14. And ſuch perſons are looked upon as Enemies to the Croſſe of Chriſt, *Phil.* 3. 18. And God looked upon *them to be ſo to him:* and ſuch as he will *not long be burthened withal*; for ſo ſaith the Prophet, *Iſaiah* 1. 24. *Thus ſaith the Lord of Hoſts, the Mighty One if Iſrael, Ah! I will* eaſe *me of* mine Adverſaries, *I will* avenge *me on* mine Enemies: And we find this *threatning* was *made good upon them*, Zach. 7. 13, 14. *Therefore*, ſaith the Prophet, *it is come to paſs, that as he cryed, and they would not hear; ſo they cryed, and I would not hear*; but I ſcattered them *with a Whirl-wind among all the Nations whom they knew not*, &c. and ſo they continue a ſcattered people to this very day. So that we ſee the Aſſertion made good in them alſo, *That God requires ſuitable Returns for Mercies beſtowed, though* from the greateſt of Men or Nations; *upon the neglect whereof, God* puniſheth without reſpect of perſons.

So that we ſee the point fully proved upon *Nebuchadnezzar* and *Saul*, two *Great* and *Potent Kings*; and alſo ugon *Iſrael*, the *greateſt* of

of *Nations*; and that not onely upon the account of *multitude*, but alſo the *greateſt Priviledged Nation under the Heavens.*

I ſhall not ſpend time to lay down the Reaſons of the Point; but in a word ſhall ſay what the Lord Chriſt ſaith, *Luke* 12.48. *To whom much is given, of him ſhall be much required.*

And ſo I ſhall come to ſome Uſes, that may be made of the Point.

For, as Practice is the very life of Profeſſion, So the Uſes of a Sermon, being well applyed, become words ſpoken in ſeaſon; which the Wiſe Man ſaith, Are like Apples of Gold in Pictures of Silver, *Prov.*25.11.

And ſeeing it is ſo, that God requires ſuitable Returns for Benefits beſtowed; upon the neglect whereof, **God puniſheth**, &c.

This then may ſerve for a Uſe to great ones; and firſt, to thy ſelf, O King, to Exhort thee in the Name and Fear of God, ſeriouſly to conſider particularly what God hath done for thee, how God hath preſerved thee both abroad and in this Land of thy Nativity; and let me humbly beg thee once again; ſeriouſly to conſider the *Hollow Oak*, and that little Veſſel which rides in thy conſtant view, and thoſe that were acting in and by them, for thy perſonal preſervation (the which, if report be true, thou haſt in a great meaſure already done, which is very commendable) But this is that, O King, that I am chiefly pleading for, that thou wouldſt endeavour to look *through and beyond them, even to the Finger and Power of that God that wrought in and by them*; not only for thy Temporal, but alſo (if thou beeſt not wanting to thy ſelf) for *thy Eternal preſervation*, if thou doſt make *ſuitable Returns to him*; that ſo *wrath may not follow.*

To this purpoſe, conſider *every one of thy Thoughts* and *Intentions*, and examine them *before* thou put them into *action*, ſee whether they tend to a *ſuitable Returning to God*, for ſuch great Benefits *received from God*, or not.

And if *this, O King*, be the *bent* of thy *Spirit*, and *thy continued practice*, I can *aſſure thee* from the *Word of the Lord*, that it will be a *lengthning out of thy Tranquillity*; for ſo ſaith the *wiſeſt of men*, by the *aſſiſtance* of the *Eternal Spirit*, *Prov.*16.7. *When a mans wayes* **pleaſe the Lord**, *he will make even his* **Enemies** *to be at* **peace with him**; and not *onely ſo*, but thou *ſhalt alſo* have a *Benefit hereafter*, and that to *Eternity*; for ſo ſaith the Lord by the *mouth* of a King, *Pſal.* 50. 23. *Whoſo offereth praiſe, glorifieth me, and to him that ordereth* **his Converſation aright**, *will I ſhew the* **Salvation of God.**

And ſecondly, O King, ſeeing *many Great Ones* in this Nation have had

had a great ſhare in the Benefits God hath beſtowed upon thee; this may ſerve for a Uſe of *Exhortation* alſo to them, to perſwade them to conſider ſeriouſly what God hath done for them in doing for thee; and further to examine what ſuitable Returns they have already made, and what Rendrings they intend to make to God for ſuch great Benefits beſtowed.

I deſire to urge this the rather, becauſe I ſee many of their Coaches ſtanding daily, where I fear they cannot duly Render to God according to ſuch Mercies beſtowed; and therefore I ſhall deſire to diſcharge my Conſcience to them, in letting them know, That without Holineſs no man ſhall ſee the Lord, *Heb.* 12. 14. and without Faith it is impoſſible to pleaſe God, *Heb* 11.6. Which Faith comes by Hearing, and Hearing by the Word of God, *Heb.* 10. 17. and not by Hearing *ſcurrility* in *Stage-playes*, *May-games* and *Paſtimes:* Conſider O ye Great Ones, that are guilty of ſuch actings; and know, that God requires other things from you; and make ſuitable Returns to God, leſt God Return his Judgements with Indignation, and ſo the laſt be worſe than the firſt: for we uſually ſay, that Relapſes are dangerous, and many times prove worſe than the firſt Diſtemper.

Thirdly, Seeing God requires ſuitable Returns for Benefits beſtowed, though from the greateſt of Men or Nations; upon the neglect whereof, God puniſheth without reſpect of Perſons.

This then may alſo ſerve for a Uſe of *Exhortation* and *Examination* to this Nation, *conſidered as a Nation*: And as ſome have ſaid, *They* (to wit) *the Nation* was a *Body without a Head*; meaning, they were without *a King*; for the King is the Head, or Supream, 1 *Pet.*2.13,14. according to that of *Samuel* alſo to *Saul*, 1 Sam. 14, 17. And *Samuel* ſaid to *Saul*, When thou waſt *little* in thine *own ſight*, waſt thou not made the *Head* of the *Tribes of Iſrael*? And the Lord anointed thee *King over Iſrael*, &c. So that now, O *England*, thou canſt not ſo Complain, for by a *miraculous hand* thy *Head* is reſtored to thee again; examine thy ſelf now what *Benefit* thou *haſt received*; and alſo, how thou art *bettered thereby:* Doſt thou render to God according to his Benefits beſtowed? Art thou grown more Holy than thou waſt? Or rather, art thou not grow *openly prophane*, out of a *ſenſe* of Gods *Great Love to thee*? Doſt thou rejoyce before the Lord with *trembling*? Or rather, is not thy rejoycing ſuch, as that it would and doth, even make a truly Regenerate Soul *tremble to behold it*? Art thou *rendring* to God, for bringing this great Deſign about without *ſhedding of blood*? Or rather, is not thy *Behaviour* ſuch, as ſuddenly may cauſe God to open another *vein* to the

Effuſion

Effuſion of thy Bloud, even to the Confuſion of thy face? Art thou *rejoycing*, that the *Sword* in all viſible probability is now *ſheathing* again? And is not that *rejoycing* ſuch, that may juſtly cauſe God to Command it to run thorow thy *Borders* a ſecond time?

Art thou *humble* before thy God, O *England*, out of a Conſideration of thine *own unworthineſs*, and of Gods great *love to thee* in theſe things? Or rather, art thou not grown more *haughty*? And may not the Lord take up a *Complaint* againſt thee and thy Daughters, O *England*, as once he did againſt his People of old? *Iſa.*3.16. and ſay to *England*, and in ſpecial to *London*, *Becauſe thy Daughters are haughty, and walk with ſtretched out Necks, and wanton Eyes, walking and mincing as they go, and making a tinkling with their feet; therefore the Lord will ſmite with a* Scab *the* Crown *of the* Head *of the* Daughters of *England*; *And the Lord will diſcover her ſecret parts in that day*: Or when the Lord ſhall ſay ſo to *England*, Then will he take away the *bravery* of their *tinkling Ornaments about their feet*, and their *Cauls*, and their *round Tiers like the Moon*, and the *Braſlets*, and the *Mufflers*, the *Bonnets*, and the *Ornaments of the Leggs*, the *changeable ſuits* of fantaſtical Attire; and inſtead of their *ſweet Powders*, *a ſtink*; inſtead of a *Girdle*, *a Rent*; inſtead of their *criſped and well-ſet Hair*, *Baldneſs*; and inſtead of a *Stomacher*, *a girding of Sack-cloth*; and *Burning* inſtead of *Beauty*; and cauſe a *ſecond time* their *Men to fall by the Sword*, and their *Mighty in War*; for *England* is full of Diſtempers; ſo that God may juſtly ſay of her, as once he ſaid of *Iſrael*, Iſa. 1.6. *From the ſole of the foot, even unto the head, there is no ſoundneſs in it, but wounds, and bruiſes, and putrified ſores; they have not been cloſed, neither bound up, nor molliſied with Ointments*; for the *Judgements* nor the *Mercies* of God, have neither *allured* nor *reſtrained* them from their Iniquities, but to this very day ſhe hath her *Timpeny of Pride*, being alſo full of the *Dropſical Humours* of all Abominations; and yet in a deep Conſumption of all *true Piety*, *Pitty*, *Penitency*, *Patience* and *Purity*; by which means ſhe is become very *Perverſe*, *Peeviſh*, *Prophane* and *Pittileſs*.

Therefore, O *England*, Conſider what God after all his *Judgements* and *Mercies* requireth of thee; and for the time to come, meet thy God with ſuitable Returns, leſt God meet thee again, in ſome or all his three fierce Judgements, *Sword*, *Peſtilence* or *Famine*; either to thy ſpeedy rooting out, or thy Conſuming lingring Ruine. Conſider what I ſay, and the Lord make thee wiſe.

And Secondly, Seeing it is ſo, That God requires ſuitable Returns for Beneſits beſtowed, though from the greateſt of Men or Nations, &c.

This

This then may ſerve for a Uſe of *Reproof* to all, from the Higheſt to the Loweſt, from him that *ſitteth upon the Throne*, to him that *grindeth at the Mill*, even to the *Hewer of Wood* and *Drawer of Water*; to all that have *received*, and have not duly *rendred*, to ſuch who like the Swine under the Acorn Tree, have greedily ſwallowed down all the Benefits that comes *from* God, never ſo much as once looking *to* God, nor to him that ſends them; And to ſay truth, it fares generally with men as with thoſe Leapers, *Luk.* 17.17. where ten were cured, & but one found to return Praiſe: And indeed it is ten to one, whether men generally know it really to be their duty, or not; therefore I ſhall commend this Uſe to all that have not Rendred, and ſhall let them know in the words of *Solomon* the wiſe, *That he is in the way of Life that keepeth knowledge; whilſt he that* refuſeth reproof, erreth, Prov. 10.17. *For he that hateth reproof is* bruttiſh, Prov. 12.1. *And* ſhame *ſhall be to him that refuſeth Inſtruction; whilſt he that regardeth reproof ſhall be honoured*, Prov. 13.18. And therefore I ſhall deſire all, ſeriouſly to conſider the danger of not Rendring.

For *Hezekiah* rendred not again according to the Benefits beſtowed upon him, but his heart was lifted up; *therefore wrath fell upon him, and upon* Judah *and* Jeruſalem.

And ſo I ſhall paſs to the next Teachable Obſervation.

2. That many times God *puniſheth a People* for the *miſactings* of their *Governours*, whether in *Church*, *State*, or *particular Families*.

For the Proof of which Point, let us conſider King *David*, who as to the integrity of his inward-man, was upright before God; therefore we have this Teſtimony of him, *That he was a man after Gods own heart*, 1 Sam. 13.14. Yet this integrity of his was accompanied with ſome imperfections, which cauſed *Gods wrath to burn hot againſt his People*, as we may read, 2 *Sam.* 24.1. For King *David* by the inſtigation of that Enemy of mankind, was moved to *number his People*, by which means the *wrath of God* was kindled againſt *Iſrael*; for ſo ſaith the Text, 2 *Sam.* 24.1. *And again the Anger of the Lord was kindled againſt Iſrael*; and *He* moved *David* againſt them to ſay, *Go number* Iſrael *and* Judah.

Queſt. But here it may be aſked, How I prove this to be done by the perſwaſion of that Evil One, ſeeing the Text doth not in ſo many words ſay ſo?

Anſw. To which I Anſwer; The Text in 2 *Sam.* 41.1. nor in any other part of the Chapter, doth not in ſo many words prove it; but if according to the teaching of the Apoſtle *Paul*, 1 Cor. 2.13. *We compare*

Spiritual

Spiritual things with Spiritual; the Holy Ghoſt will make a clear Diſcovery; for compare this, 2 *Sam.*24.1.with, 1 *Chron.*21.1. we ſhall find this, He that moved *David* in this, 2 *Sam.*24.1. is that Enemy of mankind, that Evil One, or Satan; for ſo ſaith the text, 1 *Chron.*21.1. *And Satan ſtood up againſt* Iſrael, *and provoked* David *to number* Iſrael.

Queſt. But here it may be farther demanded, *What was* Iſraels *ſin? ſeeing* Iſrael *ſmarted, what had* Iſrael *done?*

Anſw. I Anſwer; *Iſrael* was not at this time (as we read of) acting in any groſs or known ſin; yet *Iſrael* muſt be puniſhed: Which proves our Aſſertion to be true, *That God many times puniſheth a People for the miſactings of their Governours, &c.*

Queſt. *What then was* Davids *ſin, may ſome ſay?*

Anſw. I Anſwer; *Davids* ſin lay in numbring the People; for ſo ſaith the text, 1 *Chron.*21.7. And God was diſpleaſed at this thing; therefore he ſmote *Iſrael.*

Queſt. Was the numbring of the People then the only Cauſe, that moved God to ſlay with the Plague threeſcore and ten thouſand? as we read, *verſ.*14.

Anſw. Yea, ſo ſaith the text, *v.*17. For *David* ſaid unto God, *Is it not I that Commanded the People to be numbred? Even I it is that have ſinned and done evil; But as for theſe ſheep, what have they done? Let thy hand, I pray thee, be on me and on my Fathers Houſe, but not on thy People, that they ſhould be puniſhed.*

Queſt. Is it ſo dangerous a thing then to tell over, or number the People, may ſome ſay?

Anſw. I Anſwer; That to tell over or number the People, ſimply ſo conſidered, is not ſin; for then it were a ſin for *Joſhua* to number the People, *Joſh.*8.10. Or to number the Eleven, *Acts* 1.26. who were numbred; *For they gave forth the Lots, and the Lot fell upon* Matthias, *and he was numbred with the Eleven.*

But to number the People, ſo as to put Confidence in an Arm of Fleſh; to number the People ſo as to depart from the Lord, this is an accurſed thing; for ſo ſaith the Prophet, *Jer.*17.5. *Thus ſaith the Lord,* **Curſed *be the* man *that* truſteth in man, *and* maketh fleſh his Arm;** *and whoſe* **heart departeth from the Lord**: And this I humbly conceive might be *Davids* ſin; for if we caſt our eye but into 1 *Chron.*20. we ſhall find *Joab*, the Captain of *Davids* Hoſt, deſtroying the Country of the Children of *Ammon*, and *Rabbah*, and ſlaying *three Giants* in three ſeveral Overthrows of the *Philiſtines*; and the Devil knoweth right well how to make his Advantages.

He knew, that God was *jealous* of his *Honour*; and if he could but work up *David* to put *confidence in an Arm of flesh*, or to *give glory to the multitude* of his *Armed men*; this was an *advantage good enough against Israel*; this was that which *would cause God* to *weaken* his *strength*, by taking them away, and have a Controversie with them: And *thus* God doth in *Mercy to his People*, when they begin to *put confidence*, or set their *hearts upon Creature-comforts*, God is then *ready to take them away*; *and* thus *God is said*, *to hedge up their way with Thorns*, Hos. 2. 6,7. *And to make a Wall that they shall not find their way*; *and they shall follow after their Lovers*, *but shall not overtake them*, *they shall seek after them*, *but not find them*; for saith the Prophet, *Isai.* 57.13. *The wind shall carry them away, vanity shall take them.*

We may see this Assertion farther proved in the *Egyptians*, in those *ten Plagues* that came upon them, for the *hardness of the heart of Pharaoh their King*; What **misery** did they **endure** *in that weeks time of the waters of the Rivers being turned into Blood*? Exod. 7.20,27. *What did they endure by reason of the Plagues of Froggs, Lice and Flies*? Exod. 8. 3,17,24. in those *Plagues of Murrion* and *Hail*? Exod. 9.2,10,23. in those *Plagues of Locusts*, and *Darkness*? Exod. 10.4,22. and in the *Death of all their first-born, both of Man and Beast*? Exod. 12.29.

The like we may see threatned against *Israel* of old, by reason of the *miscarriages* of their *Princes*, *Judges*, *Priests*, and *Prophets*, Micah 3.9. *Hear, I pray you* (saith the Prophet) *ye Heads of the House of Jacob*, and *Princes of the House of Israel*, *that abhor Judgement*, and *pervert all Equity*, v.10. *That build up Zion with Blood*, and *Jerusalem with Iniquity*, v.11. The *Heads thereof judge for Reward*, *and the* **Priests thereof** *teach for* **Hire**, *and the* **Prophets** *thereof Divine for* **Money**; like the **Priests** and **Prophets** of **England at this day**; and they likewise, *as those of old*, will *lean upon the Lord*, *and say*, *Is not the Lord among us*, *no evil can come upon us*? But though they say thus; What saith the Prophet? **Therefore** *shall Zion for your sake be* **plowed as a Field**, and *Jerusalem shall become heaps*, and the *Mountain of the Lords House, as the high places of the Forrest.*

So that we may see, That for the mis-actings of Church-men, that teach for Hire, and Divine for Money; *Zion*, or the Church, shall be *punished*, *yea plowed as a Field*, *and laid waste*, *and the Mountain of the Lords House become as the high places of the Forrest*; As well as for the perverting of Judgement and Equity by the Princes and Judges, *Jerusalem*, or the Kingdom, shall become heaps; for *there will be a scattering of the Sheep*, *for the negligence of the Shepherd*; yea, so saith the Prophet, *Isa.* 10.21. *For the* **Pastors** *are become brutish, & have not sought*

the

the Lord; therefore they ſhall not Proſper, and all their Flock ſhall be ſcattered. And ſo ſaith the Lord Chriſt by *John* the Revelator, ſpeaking to the Angel, or the Paſtor of the Church of *Epheſus*, Revelation 2.5. *Remember* (ſaith he) *from whence thou art fallen, and repent, and do thy firſt work, or elſe I will come unto thee quickly, and will remove thy Candleſtick out of his place, except thou Repent.*

As if he ſhould ſay, Thou art the Light of the Church, and the Feeder of the Flock; the Church or People, are the Candleſtick that upholds thee, and the Flock that employes thee, and unleſs thou repent of thy *deadneſs*, thy *dulneſs*, thy *drouſineſs*, thy *coldneſs*, thy *careleſneſs*, and thy *carnality*; *I will ſuddenly remove thy* **Candleſtick**, *I will ſoon diſperſe the flock*; And then, what will become of thee? *who wilt thou feed? who wilt thou light?* Thy *Talent* will **then** *be under a Buſhel, and not on a Candleſtick, to give light to thoſe that are in the Houſe.*

This *Aſſertion* we may alſo ſee made good in or upon *private Families.*

That God many times puniſheth a People for the miſcarriages of their Governours, whether in Church, State, or **particular Families.**

When *Abraham* was journying *into Egypt* with his Wife *Sarah*, being driven thither by a Famine, *Gen.*12. he ſaid unto *Sarah* his Wife, v.11, &c. *Behold now, I know that thou art a fair Woman to look upon; therefore it ſhall come to paſs when the Egyptians ſhall ſee thee, that they ſhall ſay, This is his Wife, and they ſhall kill me, but they will ſave thee alive; ſay I pray thee, thou art my Siſter, that it may be well with me for thy ſake, that my Soul may live becauſe of thee.*

Whence by the way we may note; Firſt, That *Famine* and *outward diſtreſſes* poſſibly may *attend the deareſt of Gods Children*; for we ſee *Abraham that friend of God*, was driven into *Egypt* by reaſon that the *Famine was grievous in the Land*, v.10.

And ſecondly, That *the fear of the loſs of life, may ſtand with the nature of true Faith; for Abraham* the *Father of the Faithful*, ſaid, When the *Egyptians* ſhall ſee thee, they will ſay, this is his Wife, *and they will kill me*; therefore ſay, thou art my Siſter: And *Paul* the Apoſtle, a faithful Soul, whoſe life being laid wait for, *was let down by the Wall in a Basket*, Acts 9.25. Yea, the *Lord Chriſt himſelf refuſed to walk in Jury, but walked in Galilee, becauſe the Jews ſought to kill him*, John 7.1.

But to our Matter, upon *Abrahams* ſaying, that *Sarah* was his Siſter, verſ. 19. and upon the Commendations of *Sarah* to *Pharaoh* by his

Princes, *Sarah* was taken into *Pharaohs* Houſe, and *Abraham* was well entreated by *Pharaoh* for *Sarahs* ſake, v.15,16.

Yet the Lord Plagued Pharaoh and his houſe with great Plagues, becauſe of Sarah, Abrahams Wife, v.17. *Pharaoh* ſins, and that ignorantly too, in taking *Abrahams* Wife into his Houſe; for ſo ſaith the Text, v.18. For *Pharaoh* called *Abraham*, and ſaid, What is this that *thou haſt done* unto me? *Why didſt thou not tell me ſhe was thy Wife? Why ſaidſt thou ſhe is my Siſter? So I might have taken her to me to Wife.*

Though *Pharaoh ſins*, I ſay, and *that ignorantly too*, as it is clear he did; yet *his Houſe muſt be plagued with great Plagues.*

Whence by the way, I would have all to take notice, That *it is not ignorance that will excuſe or ſhrond, neither the meaneſt nor the greateſt of men, from the ſin-revenging hand of God.*

And ſecondly, That God takes ſpecial care for his faithful ones, ſo as that *he will not reſpect perſons when they evilly entreat them*; for ſo ſaith the Prophet, *Pſal.* 115.14,15. *He ſuffered no man to do them wrong*; *yea*, **he reproved Kings for their ſake**; ſaying, *Touch not mine* **Anointed**, *and do my* **Prophets** *no harm.*

And thus as *Abraham* was travelling towards the South Countrey, whilſt he ſojourned in *Gerar*, the Lord reproved *Abimelech* alſo, King of *Gerar*, for his ſake, *Gen.*20. For *Abraham* (again) ſaid of *Sarah* his Wife, ſhe is my Siſter; and *Abimelech* King of *Gerar* ſent and took *Sarah*, v.2. *But God came to Abimelech in a Dreame by night, and ſaid unto him, Thou art but a dead man*, (a ſharp Reproof indeed) And he gives him a Reaſon for his ſo ſaying, *For the Woman* (ſaith he) *which thou haſt taken is a mans Wife*, v.3. Yet ſaith the Text, *Abimelech had not come near her*, v.4. *And Abimelech ſaid, Lord, wilt thou ſlay alſo a Righteous Nation? Said he not*, **ſhe** *is my* **Siſter**? *and* **ſhe**, *even* **ſhe her ſelf ſaid, He is my Brother**; *in the integrity of my heart, and innocency of my hands have I done this*, v.5. *And God ſaid unto him in a Dream, yea I know that thou didſt this in the integrity of thy heart, for I alſo withheld thee from ſinning againſt me; therefore ſuffered I thee not to touch her*, v.6.

Whence I would note alſo by the way; Firſt, That he who is the Searcher of the heart, and Tryer of the reins, takes a *perfect account* of the *bent of the ſpirits of the Sons and Daughters of Men.*

And ſecondly; That *accordingly he either reſtrains Souls from ſinning againſt him*, or elſe *gives perſons up to commit ſin with greedineſs*; for ſo ſaith the Text, And as they did not like to retain God in their knowledge; therefore God gave them up to a reprobate mind, *Rom.*1.28.

But

But this is that in the ſeventh verſe, that makes the Aſſertion good; *Now therefore* (ſaith the Lord) *reſtore the Man his Wife, for he is a Prophet, and he ſhall pray for thee, and thou ſhalt live; and if thou reſtore her not, know thou, that thou ſhalt ſurely die, thou and all that thou haſt.*

The like we may ſee made good in *Achans* Family, *Joſh. 7.* That when *Achan* had taken of the accurſed things, that goodly Babyloniſh Garment, the Silver, and the Wedge of Gold; the Judgement extended not onely to the puniſhment of himſelf, but alſo to his whole Family, and all that was his; for ſo ſaith the Text, *Joſh. 7. 24. And Joſhua and all Iſrael with him, took* Achan the Son of *Zerah, and the Silver, and the Garment, and the Wedge of Gold, and his Sons*, and his *Daughters*, and his *Oxen*, and his *Aſſes*, and his *Sheep*, and his *Tent*, and *all that he had:* And v. 25. *They burned them with fire, after they had ſtoned them with ſtones.*

Now the Lord Chriſt ſaith, *Mat. 18. 16.* That in the mouth of two or three witneſſes every Truth ſhall be eſtabliſhed; and I having proved each Particular in the Aſſertion by two witneſſes at the leaſt; That God many times puniſheth a People for the miſactings of their Governours, whether in *Church, State*, or *particular Families.*

And now, leſt I make my lines too numerous, I ſhall forbear to lay down any Reaſons of the Point; but ſhall proceed to ſome Uſes that may be for our preſent benefit.

And ſeeing it is ſo, That God many times puniſheth a People for the miſactings of their Governours, whether in Church, State, or particular Families:

This then may ſerve for a Uſe of Exhortation to thee, O King, to thee, and to all Kings, Princes, and Governours of Nations, Paſtors, and Elders of Congregations, and Maſters of Families, as they tender their own good, and the good of thoſe that are under them, that they walk before the Lord, and go in and out before their People in ſingleneſs of heart, and in the ſincerity of their Souls, as in the ſight of God, having a ſingle-eye to the Glory of God, and the good of the Souls that are under their charge, carefully watching over all their thoughts, words and actions, ſo as that they bring not the Judgements of God upon their people by their miſactings; and to be often with the Lord in Prayer, that ſo they may have his Direction and Protection in all their Enterpriſes and Undertakings, to the comfort of their own Souls, and the Peace, Benefit and Well-being of thoſe that are under them.

And ſecondly, This may alſo ſerve for a Uſe of Exhortation to all Subjects,

Subjects, though they be Paſtors, or Elders of Congregations, and Maſters of Families, as well as Members of Churches, or Children, or Servants in particular Families, that they be often at the Throne of Grace in the behalf of their Kings, Princes and Governours; and in ſpecial, that *Englands* Subjects be often with the Lord in the behalf of their KING, who from his long Exile and Reſtraint, is brought again into this Land of his Nativity, which is ſo full of *Licentiouſnes*, *Luxury* and *Laſciviouſneſs*, *Revilings*, *Rendings* and *Tearings*, *Roarings*, *Rantings* and *Swearings*, with thoſe *Abominations* of *Stage-Players*, *May-games* and *Paſtimes*, *Pride* and *Prodigality*, that God in Mercy would be pleaſed to direct his Heart ſo, as that he be not won *either to own*, or *allow of them*; but to *diſown*, *diſwade* and *diſcountenance them*: And that God would farther *ſtrengthen* both his Heart and Hand, to *proſecute* that lobely, laudable, prudent, pious, Conſcientious and Chriſtian, that truly Noble and moſt Heroick Princely *PROCLAMATION*, by Him iſſued forth at his firſt coming amongſt us again, and ſince by him ſeconded by another; that ſo *England*, though *now even a ſink of Abominations*, may by the good hand of God upon us, by his *induſtry*, *become* as it ſhall be once ſaid of *Jeruſalem*, *to be a Praiſe of the whole Earth*.

And that God would direct him ſo to conſider of his Holy Things, as that he preſent nothing to God, but what is Commanded by God, that ſo God may not only *Crown* him with a Crown of Gold here, but alſo with that Crown of Glory, which ſhall never fade away.

And that he be *thus* found Rendring to the Lord, conſidering the danger of the neglect thereof.

For *Hezekiah* rendered not again according to the Benefits beſtowed upon him, but his heart was lifted up; *therefore* wrath was upon him, and upon *Judah* and *Jeruſalem*.

And Thirdly, This may ſerve for a Uſe of Exhortation, to Members of Congregations, and Children, and Servants of particular Families; that they be alſo conſtant in this Duty of Prayer, in the behalf of their reſpective Paſtors, Elders, Fathers or Maſters, that they may be ſo directed by divine Aſſiſtance, *that as under their Prince*, ſo likewiſe under *them*, they may lead a peaceable, a quiet, and a godly life, in all godlineſs and honeſty.

And ſo I ſhall paſſe to my Third and laſt Teachable Concluſion, *viz.*

Thirdly, *That outward Enjoyments do many times ſo affect the Heart of man, as that they lift them up, even to the forgetting of God, to their own ruine.*

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The great *Jehovah* knowing right well the *nature of things*, as he was the *Maker of them*; and the *temper of Mans Heart*, as he was the *Former of it*; when he cauſed *Moſes* to let *Iſrael* know the particular Priviledges they ſhould enjoy in the Land of *Canaan*, Deut. 8. he giveth them this Caution, *v.* 12, 13, 14. *That when they had eaten and were full, and had built goodly Houſes, and dwelt therein, when their Heards* and *Flocks*, their *Silver* and their *Gold* was *encreaſed*, that then their *heart ſhould not be* **lifted up.**

But the truth of this Aſſertion we may ſee verified in *Belſhazzar* King of *Babylon*; for when *Daniel* was ſent for to *Read* and *Interpret* the *Hand-writing* on the *Wall, to Belſhazzar*, Dan. 5.18. he ſaid, *O King, the Moſt High God gave unto thy Father a Kingdom, and Majeſty, and Glory, and Power; and for the Majeſty he gave him, all People, Nations and Languages trembled and feared before him: whom he would he ſlew, and whom he would he kept alive; whom he would he ſet up, and whom he would he put down*; as thou doſt now, O King: *But when his heart* **was lifted up**, *and his mind hardned in Pride, he was depoſed from his Kingly Throne, and they took his glory from him, and he was driven from the Sons of Men, and his heart was made like the Beaſts, and his dwelling was with the wild Aſſes, they fed him with graſs like Oxen, and his body was wet with the Dew of Heaven, till he knew that the Moſt High Ruleth in the* **Kingdom of men, and that he appointeth over it whomſoever he will.**

Whence we may note, That as his heart was lifted up, and his mind hardned in Pride, ſo it was upon the account of his *high enjoyments*, to the forgetting of God, who diſpenſed them to him; which we ſee was the Cauſe of his caſting down.

The like we may ſee in *Uzziah*, 2 Chron. 26. 1. who after the death of *Amaziah* his Father, was made King of *Judah*, *And he Reigned in Jeruſalem fifty and two years, and he did that which was right in the ſight of the Lord*: And v. 5. *He ſought God in the dayes of Zechariah, who had underſtanding in the Viſions of God*, and as long as he ſought the Lord, God made him to proſper; *And he went forth and warred againſt the Philiſtines, and brake down the Wall of Gath, and the Wall of Jabneh, and the Wall of Aſhdod; and God helped him againſt the* Philiſtines, and *againſt the* Arabians; *and the Ammonites gave gifts to him, and his Name ſpread abroad, even to the entring in of Egypt; for he ſtrengthened himſelf exceedingly, and he built Towers, both in Jeruſalem and in the Deſert; and digged many Wells, for he had much Cattel, both in the low Country, and in the Plains; Husbandmen alſo*, and *Vine-dreſſers: Moreover, he had an Hoſt of fighting men, that went out to War in Bands*;

his

his chief men or Captains of War, were two thouſand and ſix hundred: And verſ. 15. *He made in Jeruſalem* Engins *of War, made by cunning Work-men, to be on the Towers, and on the Bulwarks, to ſhoot Arrowes and great Stones withal; and his Name ſpread far abroad, for he was marvellouſly helped, till he was ſtrong: But when he was ſtrong,* v.16. *his heart was lifted up to his deſtruction; for he tranſgreſſed againſt the Lord his God, and went into the Temple of the Lord; and burned Incenſe upon the Altar of Incenſe.* And he was ſtruck with Leproſie, and died without cure.

Thus whilſt Uzzia ſought the Lord, v. 5. *God made him to proſper: But when his* heart was lifted up, and he forgat God, God left him, and *puniſhed* his ſin with a *Diſeaſe, that to him* proved mortal.

Whence we note, That when *Uzziah* ſeparates himſelf from his God, by forgetting him; God by that Leproſie ſeparated him from the Priviledges of his Houſe, and the Society of men, and *from all t'ings that were the Cauſe of his hearts lifting up*; for ſo ſaith the Text, ver.21. *And Uzzia the King was a Leper until the day of his death, and dwelt in a ſeveral houſe, being a Leper; for he was cut off from the Houſe of the Lord:* And *Jotham* his Son was over the Kings Houſe, Judging the People of the Land.

And thus we ſee the Lord had a Controverſie with the Prince of *Tyrus*, againſt whom he gave out a Commiſſion to the Prophet, *Ezek.*28.2. ſaying, *Son of Man, ſay unto the Prince of Tyrus, Thus ſaith the Lord,* Becauſe thine heart is lifted up, *and thou haſt ſaid,* I am a god, *I ſit in the Seat of God, in the midſt of the Seas; yet thou art a Man, and not God, though thou ſet thine heart as the heart of God.* And the reaſon of the lifting up of his heart is rendred in the fourth and fifth verſes, which proves our Aſſertion fully; for ſaith verſ.4. *With thy Wiſdom and with thy Underſtanding thou haſt gotten thee riches, and haſt gotten Gold and Silver into thy Treaſuries.* And v. 5. *By thy great Wiſdom, and by thy Traffick haſt thou encreaſed thy riches, and thy* heart is lifted up, becauſe of thy riches. V.7. *Behold, therefore I will bring ſtrangers upon thee, the terrible of the Nations; and they ſhall draw their Sword againſt the beauty of thy Wiſdom, and they ſhall defile thy brightneſs.* And v.8. *They ſhall bring thee* down to the Pit, *and thou ſhalt die the deaths of them that are ſlain in the midſt of the Seas.* And verſ.10. *Thou ſhalt die the death of the* Uncircumciſed, *by the hand of* Strangers; *for I have ſpoken it ſaith the Lord.*

Thus whilſt mens hearts are lifted up, and they forget God in the Enjoyment of outward things; and with the rich Man in the Goſpel, *Luke* 12.19. begin to live to themſelves, and to ſing a *Requiem* to their

their Souls; the Lord we see brings them down with a, *Thou Fool, this night shall they require thy Soul from thee.*

So that we see the Point also fully proved. *viz.* That outward Enjoyments, many times do so affect the heart of man, as that they lift it up even to the forgetting of God, to their own ruine.

Several Uses might be made hereof, the which for brevity sake I shall here omit. And shall onely this say,

That we see by common Experience, That they that are hunger-bit, when they come to their full of Diet, they run upon it with greediness, like *Israel* of old, 1 *Sam.* 14.32. *Who* **flew upon the Spoil**, *and took Sheep and Oxen, and Calves, and slew them on the ground, and the People did eat them* **with the Blood**: Which was contrary to the Law of God, and which *became their sin.* Even so hunger-bit Souls many times eat with that eagerness, that they do not onely sin in their *Excess*, but also *Surfeit* themselves to the loss of their lives.

This then may serve for a Use of Caution to thee, O King, that of a long time hast been a Stranger to this Land of thy Nativity, and hast been forced to wander from one Kingdom to another Nation, from one Language to another People, in *penury* and *want*; and now being come to three Kingdoms of thine own, flowing with Milk and Honey, and yet abounding in all manner of Excess of Riot; let me Caution thee in the fear of the Lord, that thou **surfeit not** thy self upon the *profits* nor *pleasures* thereof; nor, let thy Men of Valour, neither Domestick nor Forreign, that are lately come over to thy assistance, cause thee to put thy confidence in an Arm of flesh; **lest thy heart be lifted up**, and **so thou forget thy God to thine own ruine**: **Neither surfeit thy self with too much blood-shed**, *lest* thou make thy self **Blood-guilty**, and so God **begin a new Inquisition**; but rather shew **Pitty** and **Compassion**, **Love** and **Lenity**, and rather **Lament** than **Launce**; and rather Triumph over the **killing thy Corruptions** than thy **Subjects**; and resolve to refer thy will to the Lord, who saith, **Vengeance is mine, and I will repay it**, Rom. 12.19. I would here be understood in a good sence; for I do not desire the *Obstruction of the due Administration of Justice*, but that it may be so administred, that **Mercy** may be *intermixed therewith*; and also that *Relenting* and *Sobriety*, and not *Exaltation* and *Inhumanity*, *be in the* **Execution.**

For I know, That it is an Ordinance of God; *For Magistrates are set up for the* **punishment of Evil doers**, Rom. 13.3,4. For the Law is not made *for the* Righteous man, but for the *Lawless* and *Disobedient*, for the **Ungodly** and for **Sinners**, for *Unholy* and *Prophane*, for

Murtherers of *Fathers*, and *Murtherers* of *Mothers*, for *Man-slayers*, for *Whoremongers*, and for them that *defile themselves with mankind*, for *Man-stealers*, for *Lyars* and *perjured persons*, or any *thing else* that is contrary to sound Doctrine, 1 Tim. 1. 9, 10.

And seeing the Apostle saith, *That in many things we offend all*, James 3. 2. *For if we say we have no sin, we deceive our selves, and the truth is not in us*, 1 Joh. 1. 8.

O then, be perswaded to bring thy self to the *Bar of Gods Justice*, and there *Arraign, Judge, and condemn thy self*; for, saith our Apostle, 1 Cor. 13. 31. *If we would Judge our selves, we should not be Judged; but when we are Judged*, we are *chastened of the Lord, that we should not be condemned with the World*.

And this, O King, is the *readiest way I know of*, to render duely to God, and to keep thy heart from being lifted up, that so wrath fall not upon thee and thy Kingdoms.

I beseech thee then in the fear of the Great Jehovah, *consider what I say*; and the Lord in *Mercy make thee Wise*; that as thou art an Heir to *a Crown of gold here*, so thou mayest be made partaker of *that Crown of Righteousness which never fadeth away*; which, saith the Apostle, *The Lord the Righteous Judge shall give to me at that day, and not to me onely, but unto all them also that love his appearance*, 2 Tim. 3. 8. And so, O King, let thy *Soul* in the *singleness thereof Eccho* with mine, and say, Even so, come Lord Jesus, come quickly.

A DECLARATION

Of a ſmall Society of BAPTIZED BELIEVERS, undergoing the Name of FREE-WILLERS, about the CITY of LONDON.



Well knowing, that we are and have been miſ-repreſented to the People of this and other Nations, as well by particular Letters from friend to friend, as by publick Intelligence in Pamphlets and News-Books, by which means we have been rendred odious in the eyes almoſt of all, and, as it were, made a by-word, and a hiſſing to all; were notwithſtanding willing, according to the requirement of our Saviour, *Luke* 21.19. *In our patience to poſſeſſe our Soules*, and ſilently to wait upon our God, for a clearing of our innocency, and the cleanneſſe of our hands in his eye-ſight: But lately having had a view of a Declaration, dated the 12th. of *December* laſt, made by ſome Perſons of the particular Judgment, in which ſome others of another perſwaſion have joyned, to the which in ſeverall particulars we cannot in the leaſt aſſent; We therefore thought it our bounden Duty for the vindication of that Truth, which we are in preſent profeſſion and practice of, as alſo fearing leſt they having declared to publick view, we by our ſilence ſhould be looked upon, either to be of the ſame Judgment with them in what they have declared, or elſe guilty of all or ſome of thoſe five Particulars they in that Declaration ſay the Baptiſts in general are charged withall; have therefore ſet pen to paper, and ſhall firſt give a particular of the ſaid five Charges, and then, as in the preſence of God, lay down our real Judgments, and Perſwaſions, grounded upon Scripture record, to thoſe Charges; by which it will be apparent that we are not guilty of them at all, and that we differ from

the ſaid Declarers in point of Judgment; and if we ſhall in any thing therein derogate from the minde of God, we ſhall deſire in the Spirit of love to be rectified by better Judgments, from the word of truth, and ſhall think our ſelves happy gainers in ſuch a Chriſtian reproof. Say they, we being miſ-repreſented to the Nation;

1. *As ſuch as are oppoſite to Magiſtracy.*
2. *That we would deſtroy the Publick Miniſtry of the Nation, who differ from us in ſome things about Religion,*
3. *That we do countenance the People called* Quakers, *in their irregular practice.*
4. *That we do endeavour a toleration of all miſcarriages, in things Eccleſiaſtical and Civil, under pretence of Liberty of Conſcience.*
5. *That we deſire to murther and deſtroy thoſe that differ from us in matters of Religion.*

To the firſt, we poſitively ſay, that we are ſo far from oppoſing Magiſtracy, as that it would be to us matter of great rejoycing to know who were our Magiſtrates: But farr greater to ſee ſuch [illegible] men fearing God, and hating covetouſneſs, that ſo Juſtice might be duly executed without reſpect of perſons, and Judgment run down like water, and righteouſneſs like a mighty ſtream; that ſo there might be no more leading into captivity, & that complaining in our ſtreets might have an end: But for our parts to take a carnal weapon in our hands, or uſe the leaſt violence either to ſupport or pull down the world, or to ſet up or maintain the beſt of men, we look not upon it to be our duty in the leaſt; much leſſe to have a thought of endeavouring to ſet up our ſelves, either directly or indirectly; for were we abilitated and furniſhed with ſuch endowments as might render us capable of being Rulers, yet could we not allow our ſelves to act as Magiſtrates, becauſe we are a People *choſen out of the world*, John 15.19. and look upon our ſelves as *Pilgrims and Strangers in the earth*, Heb. 11.13. 1 Pet. 2.11. But this we know to be the mind of God, from *Rom.* 13. the beginning, 1 *Pet.* 2. 13. *Tit.* 3. 2. that we are to be *ſubject to, and not to reſiſt the Powers*, becauſe they be *ordained of God*; and as God ſets them up, ſo he requires his Sons and Daughters to render to them *Tribute, Cuſtom, Fear and Honour*, *Romans* 13. 7. And we further declare, That it is our bounden duty in obedience to our God, to *pray for Kings, and all that are in Authority*, 1 *Tim.* 2. 2. So that we are ſo far from oppoſing them, as that we ſay it is our duty to obey them, in all civil things that are agreeable to the mind of God; and if they ſhall require any thing from us that is contrary to his mind and will, revealed in his Holy Scriptures of truth, we ſay we are not to reſiſt them; but if in conſcience

conſcience we cannot obey them, then we are patiently to ſuffer under them, whatever they ſhall inflict upon us for our non-obedience to their requirements: And to this we yet further declare, that it is our real Judgment, as to things Spiritual, not to own them as our Law-givers in the leaſt, *for there is one Law-giver which is able to ſave, and to deſtroy*, Jam. 4. 12. which is the Lord, *Iſa.* 33. 22. And therefore, if they ſhall at any time impoſe upon us Laws in point of worſhip, that is, either to worſhip a Falſe God, or the true God after a falſe manner, we by Gods aſſiſtance ſhall tell them with *Shadrach*, *Meſhach*, and *Abednego*, Dan. 3. 16. That we are not carefull to anſwer them in that matter, yet ſhall not violently reſiſt, but with them patiently ſuffer under them, as aforeſaid.

To the ſecond, *That we would deſtroy the publick Miniſtry of the Nation, that differ from us in ſome things about Religion*; We do declare, that if there be a deſtruction intended between us, we muſt leave it at their doors, and deſire them to Judge between the all-ſeeing God, the ſearcher of all hearts, and their own conſciences, what they have intended by their ſo often preſſing *Parliament* men, from time to time, for a ſuppreſſion of all that are not of their Judgment in matters of Religion: and upon ſearch made, if they find themſelves guilty of a deſire of any ſuch deſtruction to us, we ſhall beg them in Gods fear, to break off that evil by timely Repentance, and make their Peace with God; as for our parts, we are ſo far from deſiring any revenge againſt them, or any other that ſhal deſire or endeavour our ruine, as that in the preſence of God, we ſhall rather pitty than envy them, and according to the requirement of our Law-giver, *Mat.* 5. 44. *pray for them*, and their converſion, not at all in the leaſt deſiring or endeavouring their confuſion. That there are many things wherein the publick Miniſtry of the Nation and we differ, in matters of Religion, both in Doctrine and Diſcipline, is very clear; and that we deſigne or ſo much as deſire the deſtruction of them, or any other perſons whatſoever, for ſuch differences, or any other matters concerning our ſelves, we hope in our further anſwer to this, and to the fourth and fifth Particulars, we ſhall manifeſt to be as clear; and alſo therein diſcover our ſelves to be the *peaceable Lambs of Chriſt*; John 21. 15. *the great Shepherd and Biſhop of our ſouls*, 1 Pet. 2. 25. 1 Pet. 5. 4. Heb. 10. 26. Who doth require us to *learn of him, for he is lowly and meek*, Matth. 11. 29. Yet notwithſtanding, we do declare, when or wherever ſome of us ſhall conveniently meet with any of them, either in private or in publick, we ſhall reſolve (God aſſiſting us) to *contend earneſtly with them, for the Faith once delivered to the Saints*, according to that Exhortation of the Spirit of God by his

Apoſtle,

Apostle, *Jude* 3. and against them, and all oppositions, and Opposers whatsoever, as good *Souldiers of Jesus Christ*, 2 Tim. 2, 3. *fight the good fight of Faith*, 1 Tim. 6. 12. In which combate we are confident, we neither shall hazard life, nor draw blood; for through mercy we can say, with our Apostle, 2 *Cor.* 10, 3, 4. *That though we live in the flesh, yet we war not after the flesh, for the weapons of our warfare are not carnal.*

To the third, *That we countenance the People called* Quakers *in their irregular practice.* To this we answer, and God is our witness, we lie not, that we are so far from countenancing the *Quakers*, or our selves in any irregular practice, as that if we our selves be found in any such actings, we shall not violently oppose, but patiently subject to such penalties as the breach of such Lawes calls for: it would have been well, if the Assertors had declared wherein this Irregular practice doth consist, that so we might have given a more particular answer; yet we hope by what hath and shall be declared, it will be easily judged, that we for our parts are no such people as the Baptists generally are reported, and some shew themselves to be.

To the fourth, *That we endeavour a tolleration of all miscarriages in things Ecclesiastical and Civil, under pretence of Liberty of Conscience.* If by endeavouring a tolleration of all miscarriages in things Ecclesiastical, the Assertors intend amongst our selves in our own Assembles: we shall answer them, as in the presence of God, the searcher of all hearts; That we are so far from any such Toleration, as that we at this very day go under a reproach by that people we formerly walked withal, because in the reality of our souls, and the integrity of our hearts, we cannot allow of some things, that we judge to be of that nature amongst them; we well knowing, that the Lord Christ requires a perfect observation of, and a universal obedience to all things whatsoever he commanded, *Mat.* 28. 20. And that as well to what hath been laid down by his Apostles, given in by the incomes of that Spirit that was to lead them into all truth, and to shew them things to come, *Iohn* 16. 13. which are also the commands of Christ, 1 *Cor.* 14. 37. as to those that were laid down by himself, *Iohn* 18. 12, 15. So that we positively say, that if we shall allow of any miscarriages either in Doctrine or Discipline amongst our selves, to 'thwart the mind of Christ revealed in his Scriptures of truth, we can expect no better answer from him, than a Proclamation of our Worship to be a vain Worship, as once he declared against the Jews, *Matth.* 15. 9. And therefore if miscarriages rise amongst us, we are to bring such miscarriages to the the touch-stone of Gods word, and so weigh them in the ballance of the Sanctuary, and finding them either too heavy or too light, that is, either adding or diminishing from or to the mind of Christ,

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we are then to repair to those wholsome Lawes left us in Scripture record, for the regulating of such miscarriages, according to the nature of them, as they are private or publick, or more or less in their several agravations; and as they are committed by persons standing in such or such relations: We say the more of this, because most persons think, and many do not stick to say, that we live and act in things Ecclesiastical, as Libertines, and without Church-Government, because we withdraw our selves from the publick Assemblies; But did such persons rightly consider, what the Discipline of the Ministry of the Nation is, in their Parochial Assemblies, who professe themselves to be the true Spouse and Church of Christ, and compare it with the mind of Christ revealed in the Scriptures of Truth, who gives Laws to his Church, which is that body of which he himself is the head, *Ephes.*4. 15. 21. 22. *Col.* 1. 18. 2. 19. They would then finde themselves to be the Libertines, and not we; and therefore we shall earnestly desire all that are unacquainted with the true Discipline of the Church of Christ, well to weigh, and seriously to consider these Statute Laws of Christ, in that case provided, 2 *Tim.* 3. 16. 2 *Tim.* 4. 1, 2. *Ephes.* 5, 11. *Matth.* 18. 15. 1 *Tim.* 5. 12, 19, 20. 2 *Tim.* 6. 5. 1 *Tim.* 1. 20. *Tit.* 3. 10. 2 *Thes.* 2. 15. 2 *Thes.* 3. 10. 1 *Cor.* 5. 4, 9, 11. The which, as we will answer the contrary at the great Day of account, we dare not in the least wilfully violate or neglect. But if by miscarriages in things Ecclesiastical, they mean that we endeavour a Tolleration of all miscarriages amongst them in their Assemblies, we shall in the presence of God clear our selves and say, we have nothing at all to do with them, in such matters; for we say, they are without as to us, 1 *Cor.* 5. 12, 13. And so we look upon our selves to be as to them: And if any one shall seem to be troubled at this term Without, and object and say, that we are all the Creation of God, and what need these expressions of, *Stand at a distance, I am more holy than you*; To such we shall answer in the Spirit of Love and Meekness, and God is our Witnesse without OSTENTATION, that it is true, all the Sons and Daughters of *Adam* are the Sons and Daughters of God by Creation, but few by Regeneration and Adoption, for *Many are called, but few are chosen*, Matth. 20. 16. for not the *hearers of the Law, but the doers shall be justified*, Rom. 2. 13. And not every one that saith, *Lord, Lord, shall enter into the Kingdome of Heaven, but he that doth the will of the Father*, Matth. 7. 21. We well know, that many will say, these are hard sayings, and cannot well bear them; But to such we shall give a direction in our Post-script, where from one of us they may expect, and we hope also find good satisfaction as to the term Without.

That

That we own Liberty of Conſcience we confeſſe; but under that or any other pretence, to endeavour a Toleration of any Miſcarriages, either in things Eccleſiaſtical, or Civil, we have given (we hope) full ſatisfaction; for ſeeing it is the will of our Maſter, to have the Tares and the Wheat grow together till the Harveſt, *Matth.* 13.30. And that our Heavenly Father doth exerciſe his long-ſuffering to the whole bulk of man-kind, *not willing that any ſhould periſh, but that all ſhould come to Repentance*, 2 Pet. 3.9. We look upon it to be our Duty to follow God, as *Dear Children*, and thus to *walk in love*, Ephel. 5. 1, 2. and therefore are *like-minded*, having the ſame love, *Phil.* 2.2. And therefore do further declare, that we are as free, that all others ſhould enjoy their Liberties, as we our ſelves, of what Judgment ſoever they be; we well knowing, that ſome are called at the eleventh hour, as well as at the firſt and third, *Matth.* 20.1,6. And had the Apoſtle *Paul*, been plucked up whilſt he was a Tare, a Perſecutor, a Blaſphemer, 1 *Tim.* 1. 13. and the chief of ſinners, *v.* 15 he had never been ſuch choyce Wheat, to Satisfie, Refreſh, Enable, Enliven, Inlighten, Encourage, build up, and Inſtruct, Correct, and Reprove the Building of God; 1 *Cor.* 3.9. the Houſe of God, *Heb.* 3.6. the Houſhold of God, *Epheſ.* 2. 19. the Sons and Daughters of God, 2 *Cor.* 6.18. Nor that body of which Chriſt is the head, *Col.* 1.18. and therefore we cannot but ſay again, that we are as free that all others ſhould enjoy their Liberties in the things of God, as we our ſelves; We well knowing, that every one muſt give an account of himſelf to God, *Rom.* 14.12. *for every one ſhall receive the things done in the body, according to what they have done, whether it be good or bad*, 2 Cor. 5. 10. Matth. 25. 34, 41. But either to procure or maintain our own or others Liberties by force of Armes, or the leaſt violence, we can find no warrant from the Scriptures of truth in the leaſt, which is that only and alone Rule that we walk by, for all the remedy that we find there recorded is, that if they *perſecute us in one City, we may flee into another*; and this we ſee acted by our Saviour himſelf, *John* 7. 1. and by his Parents, *Matth.* 2.14. and the Apoſtle *Peter*, *Acts* 12. 17. and Saint *Paul*, *Acts* 9. 25, 26. 1 *Cor.* 11.33. And to follow our Maſter, and to tread in the footſteps of the Flock of God gone before us, we judge it very ſafe; but to reſiſt by force of Armes, or uſe the leaſt violence, we judge unwarrantable.

To the fift and laſt particular, *That we would murther and deſtroy thoſe that differ from us in Matters of Religion.*

To this we cannot but anſwer, that ſo to do we judge were not ſo much as common Humanity, much leſs Religion or Chriſtianity; but our Religion is, *pure and undefiled before God and our Father*, which is,

to

to *visit the Fatherless and widdows*, not to make fatherless & widdows; and to visit them in their afflictions, not to murther and destroy their Relations, to bring them under Afflictions: But to this we further answer, that this and the 4th Particular we judg seem to contradict one another, for murthering and destroying for difference in matters of Religion, and Liberty of Conscience cannot stand together, nor in the eye of Reason can they be charged against one and the same persons; for murthering and destroying for difference in matters of Religion, destroyes Liberty of Conscience; and Liberty of Conscience swallows up and drowns murthering, and destroying for difference in matters of Religion; so that it argues, that the Assertors of these things are yet in Babylon, and Confusion, with those our Apostle writ of, in 1 *Tim.* 1. 7. not *knowing well what they say, nor whereof they do affirm*; yet notwithstanding seeing we are therewith charged, in order to the discharging our selves of this confused burthen, we shall in the singleness of our souls yet farther discover our real judgments, as to the main intent of the Charge, which is murthering and destroying; and add this further, that we read of a threefold Sword in Scripture.

1. The Sword of the Spirit, which is the Word of God, *Ephes.* 6. 17.

2. The Sword of Justice, which is the Magistrates Sword, *Rom.* 13. 4

3. The Sword of Steel, usually so called, which is the Sword of slaughter, *Isa.* 1. 20. *Ezek.* 9. 1, 2.

The first of these we are required to take to us, and *put on*, Ephes. 6. 11, 13, 17. and *thus* to be *strong in the Lord, and in the power of his might*, whose might was evidenced once, again and again, by using this Sword skilfully, *Matth.* 4. 4, 7, 9. *For it is mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing, that exalteth it self against the knowledg of God, and bringing into captivity*, &c. and having in a readiness to *revenge* all *disobedience*, 2 Cor. 10. 4, 5, 6. and is *profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the man of God may be perfect, thorowly furnished unto all good works*, 2 Tim. 3. 16, 17. *for we wrastle not with flesh and blood, but against principalities, powers, the Rulers of the darkness of this world*, Ephes. 6. 12. not for nor against the Magistrates, Parliaments, nor Armies of the world, the best of whose strength is flesh and not spirit, who shall be destroyed together, *Isa.* 31. 1, 2, 3. *Mat.* 26. 52.

As for the Sword of Justice, or the Magistrates Sword, we are to be subject to it, as we have fully declared, and not to resist it, which Sword

takes revenge on no man before he be apprehended, charged, heard, and by good evidence convicted, and ſentence according to the fact proved, given, and then an immediate Commiſſion given to an Executioner, according to the Fact and Sentence, for the putting this Sword in execution.

But the Sword of ſlaughter, without examination or due conſideration, is many times put in execution to the ſlaying and deſtroying of friends as well as enemies; witneſs thoſe ſlaughters, and woundings in this City, in the late Inſurrection.

And for our acting in this Sword, we can find no warrant from Scriptures in the leaſt, for that ſword being once procured by *Peter*, and another of the Diſciples, and that by an immediate Commiſſion from Chriſt, the work being finiſhed for which it was intended, we find an immediate and peremptory command for the ſheathing it again; and this reaſon rendred from the lip of truth it ſelf, *for all they that take the ſword ſhall periſh with the ſword*, Matth. 26. 52. *for whoſoever will ſave his life ſhall loſe it*, Matth. 16. 25. and we find no tolleration in Holy Writ to the people of God for the drawing it again in the leaſt, neither by Precept or Example.

But leſt this countermand ſhould not be looked upon to be a ſufficient warrant for its continuance in its place, by the People of God for the time to come, the Lord Chriſt, amongſt ſeveral other weighty things, ſent to the ſeven Churches in *Aſia*, and in them to us, by *John* the Revelator, is not backward to remind them, and us in them of it again, as a matter of no ſmall concernment; and (as we judg) leſt it ſhould not be taken ſo much notice of by us in this our day, as he would have it, he bringeth it in, in the midſt of a Diſcourſe, not long before the riſe of the Man of Sin, when one of the heads of the Beaſt is wounded, as it were to death, and that deadly wound was healed, *Rev.* 13. 3. intimating thus much, as we apprehend, That as Kingly power hath had a wound in theſe Nations, even as it were unto death, ſo we know, that the deſign of God ſhall be brought about, and the Scriptures muſt be fulfilled, for that deadly wound ſhall be healed, *Rev.* 13. 3. and we finding the ſpirits of the generality of the People of the three Nations very high in this juncture of time, in the behalf of Kingly Government, like *Iſrael* of old, 1 *Sam.* 8. ſo that by the face of things, as they appear to us in this laſt change, we do diſcern, as through a glaſſe darkly, that the deadly wound is now going to be healed, although we do really judge, that ſeveral that are in preſent eminent power, intend no ſuch thing, no more then the Jews in the crucifying of Chriſt, intended the bringing the great deſign, and fore-appointment of God about, *Acts* 2. 23.

23. By all which we judge, that Caution was intended chiefly to us *upon whom the ends of the world is come*; and leſt we ſhould not be ſo mindful of our Duties as he would have us, he makes as it were a Proclamation, to beſpeak our better attention to what he intendeth, & ſaith, *Rev.* 13.9,10. *He that hath an ear to hear let him hear; he that leadeth into captivity, ſhall go into captivity; he that killeth with the ſword, ſhall be killed with the ſword:* Here is the Faith and Patience of the Saints, that whileſt others are leading into Captivity, and killing with the Sword, to pull down, or ſet up this or that Power, Man, or Government; to give a deadly Wound to Kingly Power, or to heal that deadly Wound again, that then the People of God ſhould in their *Patience poſſeſs their ſouls*, and in the midſt of theſe Revolutions, exerciſe their Faith, as once that Prophet did, *Hab.* 3. 17. and faithfully to depend upon God for his Preſervation and Protection, keeping themſelves pure and undefiled from leading into Captivity, or killing with the Sword, leſt they themſelves be led into captivity, & killed by the ſword; thereby evidencing themſelves to be the *peaceable Flock of Chriſt, choſen out of the world*, Joh. 15. 19. and following their *Maſter the Lord and Prince of Peace*, Iſa. 9. 6. 2 *Theſ.* 3. 16. being regulated by his requirements in the *Goſpel of Peace*, *Romans* 10. 15. *Epheſians* 6. 5. having received from the *God of Peace*, Rom. 15. 33. Rom. 16. 20. 2 Cor. 13. 11. that *Spirit*, whoſe *fruits* is *Love, Joy, Peace, long-Suffering, Gentleneſs, Goodneſs, Faith, Meekneſs and Temperance, againſt which there is no Law*; that as they are Chriſts, ſo they ſhould evidence that they have *crucified the fleſh with the affections and luſts*, Gal. 5. 22, 23, 24. But luſt being not crucified, it breaks forth into wars and fightings; for when *men luſt and have not*, then they *kill and deſire to have*, James 4. 1, 2. and when the People of God ſhall act thus, the Spirit of God brands them with thoſe Ignominious Names of Adulterers, and Adultereſſes, informing them, that what they are fighting for, is enmity againſt God; and that if they obtain it, they are enemies to God, *James* 4. 4. and we well knowing, that whileſt we are Friends to the world, we are Enemies to God; dare not in the leaſt have to do in the world, ſo as to ſet up our ſelves, or to ſide with any, either in ſetting up, or pulling down; And how can a mans love to the world be evidenced more, than in venturing his life for it? according to that ſaying of our Saviour, *John* 15. 13.

And we further Declare, That as we are to be *a peaceable People* upon the account of Action, ſo we look upon it to be our Duty, to keep our ſelves from Oaths, Engagements, and Covenants, either *For* or *Againſt* this or that Perſon, Government, or Perſons whatſoever: *For becauſe*

of SWEAPING *the Land mourneth*, Jerem. 23. 10. *For the Lord hath a Controverſie with the Inhabitants of the Land, becauſe there is no Truth, nor Mercy, nor Knowledge of God in the Land; for by* SWEARING, *and Lying, and Killing, and Stealling, and committing Adultery, they break forth, and bloud toucheth bloud*, ſaith the Prophet, *Hoſ.* 4. 1, 2, 3. And ſaith the ſame Prophet, *Hoſ.* 10. 3, 4. *They have ſpoken words,* SWEARING *falſly, in making a Covenant;* THUS *Judgement ſpringeth up as Hemlock in the furrows of the field*; and we not knowing what the Cabinet Counſel of God is in this our day, upon the account of Government, dare not in the leaſt have ſo much as a thought to Engage in any ſuch thing, *leſt we be found Fighters againſt God*; according to the ſaying of *Gamaliel*, though in another caſe, *Acts.* 5. 39.

And therefore do Declare our Reſolution herein, That we ſhall not (God aſſiſting us) enter into any Engagement whatſoever, upon any ſuch account; Yet ſhall this ſay again, That we ſhall not violently reſiſt the Impoſers of any ſuch Engagements, but ſhall patiently ſuffer the penalty of our non-obedience, as aforeſaid.

And we further Declare, as in the preſence of God, who is the ſearcher of all hearts, That as it hath been ſome of our great trouble for a long time, to ſee ſome of thoſe that are in the ſame Faith and Order with us, ſo acting; ſo it is now become even an overwhelming burthen upon our Souls, to ſee them generally running ſuch a precipitant courſe; by which actings of theirs, the mouths almoſt of all men are opened againſt them, and that Truth they profeſs, moſt ignominiouſly branded and reproached.

And therefore we further Declare, That in the ſight of God, Angels, and Men, that we bear our Teſtimony againſt them in their preſent actings, and cannot ſtand by them, nor have Communion with them therein, nor with thoſe that ſtrengthen their hands in ſtanding by them; and muſt tell them in the words of our Savior, *Luke* 9. 55. *That they know not what Spirit they are of*; for, *the Son of Man* (their Maſter) *came not to deſtroy mens lives, but to ſave them.* The Premiſes conſidered, we ſhall Appeal to the Judgement of all Rational men, whether we are guilty of what we are Charged withal, or not; Yet if they ſhall ſtill go on notwithſtanding to uſe us Reproachfully, for the Name of Chriſt, we ſhall be ſo far from Endeavouring or Deſiring a Revenge, as that in the words of Chriſt, we ſhall in our Requeſts at the Throne of Grace, cry out and ſay, *Father, Forgive them, they know not what they do.*

POST-

FOraſmuch, as the ſaid Declarers, in their Anſwer to the Firſt Particular in their Declaration, do call the *Independants* and *Presbyterians* their Chriſtian Friends; the which, however it is they ſo complement with them, yet in reality (we judge) they cannot own them as ſuch upon a Scripture account; as alſo, becauſe one Mr. *William Alleyn*, in a Book lately by him Publiſhed, Intituled, *A Retractation to Separation:* In which Book, in the whole currant of it, all the Scriptures that he brings which were written by the immediate directions and Incomes of the Holy Spirit of God, to the Churches, as they were in the Faith and Order of the Goſpel, he applyeth to, and alſo for, and in the behalf of *Epiſcopals*, *Independants*, and *Presbyterians*, who are oppoſite both to the Doctrine and Diſcipline of thoſe Churches, he intending thereby to perſwade us, if poſſible, to a Belief, That they are the true and viſible Members of that Body, of which Chriſt is the Head; the which Book, by Gods aſſiſtance, is intended ſuddenly to be Anſwered by one of our Society, who Reſolveth to entitle it, *The Retractators Work, Scaned; Or, the Conceptions and Suppoſals of Mr.* W. Alleyn, *regulated by Scripture Record:* in which, with other things, a Goſpel-Believer, or a true Church of Chriſt, upon a Goſpel account, is intended to be ſtated; the which is hoped will be ſo plain, that it may prove Inſtrumental to the Undeceiving of ſome that are under a Deceipt, by means of that, and ſuch deceitful Diſcourſes as that is; In which Anſwer it is farther hoped, That thoſe that are unſatisfied with our tearm *Without*, in our Anſwer in our Declaration to the Fourth Particular, may receive alſo good ſatisfaction; and in the mean time we deſire all to take notice, That though we thus ſpeak, yet we have good thoughts of thoſe Friends that go under thoſe Denominations, and do own them, and all others, of all other Opinions whatſoever, in Union, ſo far as they own God, Chriſt, and their Truths; but to own the beſt of men to be Members of that Body, of which Chriſt is the Head, and ſo to have Communion with them, either to make them our mouth in Prayer to God for us, or Gods mouth in ſpeaking forth his Truths to us, or in Breaking of Bread at the Table of the Lord, we cannot own them in the leaſt; Our Reaſons, we hope, will be fully laid down in the Anſwer to the ſaid Book.

Henry Adis. *Richard Pilgrim.*

Abel Hutchins. *William Cox.*

In behalf of themſelves, and thoſe that walk with them.

LONDON:

Re-printed by **S. Dover**, in *Chriſtophers Alley*, in *Martins* near *Alderſgate*, 1660. And formerly Printed the 12th Day of the 11th Month, Heatheniſhly called in Honour to their god *Janus*, *January*, 1659.